


Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau  115

Office: 3835 Westminster Pl., St. Louis, Mo.

Vol. XVIII

March, 1926

No. 12

Published monthly; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at Saint Louis, Missouri, under act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.

Social Reconstruction X

Labor in the Light of Solidarism (2)

Man is first and above all a rational being, and then a social being. By using his intelligence and through labor in the community, with the aid of artificial and extensive division of labor, man was destined to rise to an economic state in which the material support was no longer to absorb all his interest, thus granting man simultaneously greater comfort and more leisure for the things intellectual and eternal. It is the duty of society to bring about the realization of the enjoyment of this higher right.

Never in the economic history of the world has social labor, aided by innumerable inventions and extreme division of labor, brought the possibility of enjoying these blessings nearer to the working people than in our age. But, alas, in spite of all this marvelous progress, a spirit of false liberalism has frustrated the actual realization of these blessings in a measure which denies to the worker anything like his fair proportion of the benefits of advanced civilization. Over the selfish, and never satisfied craving for wealth, man has forgotten that his desire can never abrogate the fundamental rights of labor, namely comparative independence, together with a comfortable enjoyment of the things which civilization grants man. Civilization, or social labor by co-operation, has made greater comfort possible. In a moderate sense, therefore, all workers have helped to bring about this happy result; and in consequence all workers should also enjoy these results in a moderate measure. As truly as the progress of society depends on the division of labor, so society made the division of labor possible. Man, who by nature is a social being, is created to rise by personal effort, joined to social co-operation, in knowledge and culture, no less than in civilization, to gain through life in society, in a progressive manner, control over all things created, and also to enjoy the benefits of his progress. Society, therefore, is destined, not only to make possible a more extensive use of the various things useful to an abstract entity, such as mankind at large, but it must also procure for all co-operating workers a fair and proportionate enjoyment of them, provided the individual on his part does not shun to co-operate by joining his earnest efforts to those of others. Co-ordination and division of labor are social elements, and that these social elements make possible, belongs

to mankind in all its subdivisions. Thus it follows that all units of society, and all members of each unit, should be able to enjoy these social blessings and benefits in a moderate measure and in proportion to their contribution to both. Thus there is in every nation for each progressing epoch a certain minimum of which all of its organic groups should partake. This minimum can not be arbitrarily determined by capital's selfish desire. On the other hand it does not follow that, irrespective of the value of co-operation, all should share in these blessings in an equal degree.

To make a fair division possible under the modern wage system, at least all those whose efforts do not fall below the ordinary standard of ability and working capacity, should receive an income which will enable them to enjoy the average national standard of comfort. Those who, through neglect on their part, do not attain to this standard of labor do not deserve consideration; while those whom sickness or defects prevent from measuring up to the standard, are the poor of society, and as such deserve our assistance. This is not only a matter of social fairness, but of distributive justice.

It is true that labor cannot be measured with a yardstick. Labor differs from labor in the work itself. There is, furthermore, an endless variety of differences in skill, ability, application and training. All these various grades suggest differences in income. On the other hand, even the humblest human labor has the one common purpose and function of procuring a fair standard of living for man. Hence, no worker, who can and does give a full measure of work, should receive less than he should seek to obtain by his labor, namely a living wage. This being the will of the Almighty, the worker's fellowman acts against justice when he contracts with him for less. Society has the strict duty to protect the wage earner in accordance with his need of protection. This is, of course, chiefly and primarily the duty of the employer. But if he neglects this duty, the state has not only the right but the duty to protect the workman.

The living wage is determined by man's natural mode of living as well as the prevailing standard of civilization. The dignity of human nature impels man to assure the permanency of the race through family life. The laborer must therefore provide for himself and his family. It follows that the average living wage must be a family wage. And since the living wage, as we have stated, advances with civilization, equaling the average com-

fort obtainable by social work, it must satisfy this just demand for the worker and his family; for it is the function of society to make such life possible.

It is morally wrong for the employer to consider his enterprise primarily a means of accumulating unlimited profit rather than a social function. But the wage earner must likewise see and, if fairly dealt with, will see in labor a social function. He must not make excessive demands. And he will not do so, if through labor he seeks to satisfy a moral obligation, and, above all, if he looks beyond the material profit and perceives in labor a religious duty and the every-day means of attaining to eternal reward.

Alas, at present working conditions are far removed from this ideal. For that reason oppressed labor has organized. Man has a natural right to form associations for the purpose of furthering genuine advancement. He has not, however, the right to do so with the intention of depriving his fellowmen of their just share of social work. If, then, the workers realize that they cannot singly obtain a fair standard of living, or that they cannot, if they remain isolated, earn a sufficient wage, they above all others possess the right to organize. But they must not do so for the purpose of making limitless demands. However, the workers may seek to obtain through organization a wage and working conditions which will enable them and their families to live in accordance with the average standard reached by and in their community.

Regarding this matter the worker must rely primarily on his own group action. The civil authorities cannot well regulate an activity such as this, since standards vary too much in different sections of the same country. Nor is it desirable that public authorities exercise too extensive a control over economic endeavors. Workingmen's councils deserve full approbation, if their activity is limited to the promotion of greater equality, of economic democracy, and the defense of the workers in matters of sanitation, wages and limitation of working hours. Likewise courts of arbitration and wage agreements are highly desirable.

We have just referred to the possible need of limiting working hours. Man must be possessed of higher ambitions in life than that of ceaseless labor for the purpose of gaining material support. There are the pleasures and duties of the mind and the heart. Even at a slight loss of material comfort, man, being created in the image of an intelligent and immortal God, must seek them. In this regard the state can, and eventually must, assist the workers. Public authorities must carefully watch that it may be possible for the labor population to realize these higher ambitions. They must prevent work from being physically ruinous, or extended over excessively long hours, over-hazardous, or dangerous to health. All this is as much in the interest of society as of the individual. It is one of the chief duties of public authority to procure these blessings for labor, if other means fail. Democra-

tization of industry would be the best means towards such ends. Whatever one may think of the feasibility of complete democratization of industry, organized labor should, in joint co-operation with the management, at least control those elements of production which have to do with dignified, safe and well remunerated labor. Limited centralization, which may be required for the sake of efficiency, is not thereby eliminated, nor will it necessarily suffer.

This is the law of labor; of labor, which is equally profitable for soul and body, and also for society. These are the fundamental ethical principles, which must govern labor, both in its individual and its social character.

W. J. ENGELEN, S. J.

Human Wastage

The most precious material at the command of society is its man power. Of this, however, the established economic system is extremely wasteful. Naturally, we would expect the contrary. A well-organized industrial order ought to be exceedingly careful of its most valuable asset and husband it in an economical manner. That this is not done at present does not speak well for our prevailing system and condemns it from the point of view of efficiency as well as that of morality. Prudence, if not morality, would dictate a policy of wise economy in regard to the human material at our disposal.

There is no substitute for man power. Never can society dispense with it, for every mechanical contrivance depends upon it. Labor-saving devices, of course, reduce the amount of human labor required for the production of certain commodities, but then the demand for man power becomes more urgent in another department of industry. Mechanical labor, be it never so much perfected, cannot replace intelligent work that can only be performed by man. This consideration alone ought to impress society deeply with the necessity of conserving its man power and utilizing it to the fullest extent.

Again the man power of society grows but slowly. To raise a generation of producers is a slow process, as slow as the restoration of a depleted forest. Losses in this respect, therefore, will make themselves felt very keenly and for a long time. All nations will admit that to replace wasted man power is the greatest difficulty that confronts them. Such losses are well nigh irreparable. The downfall of nations and the bankruptcy of an economic system usually are due to insufficiency of man power. The point is so obvious that it need not be elaborated.

That the existing industrial organization is so inconsiderate of its human wealth constitutes a serious indictment against it. It shows that it is consistently undermining itself and impoverishing its most vital resources. Unless wastefulness in this regard is checked our system is heading towards complete exhaustion. The destruction of man

power is truly suicidal. The future will experience the disastrous effects of this criminal neglect. In fact, the present is beginning to pay the penalty. Human wastage, such as is practiced in our days, clearly stands out as tragic folly which in the long run will prove costly beyond all calculations, but it must be moreover branded as an enormous crime.

The channels through which our man power oozes away are numerous. The leakage is continuous and persistent. Never for a minute does it stop. The following survey will bring home the fact that our losses of human material uninterruptedly going on are appalling. The situation assumes a depressing character when we reflect that these losses are preventable and could be avoided by a better and more efficient organization of production. At the same time, this observation is calculated to inspire us with hopefulness.

Enforced idleness or unemployment is one of the primary sources of human wastage. In the present system a considerable number of men are condemned to idleness. We might say that there is in our midst a standing army of idlers, sometimes growing less and sometimes increasing; but it never dwindles away completely. This idleness is not voluntary on the part of the jobless. It is owing to some maladjustment in the system. There is hardly anything more pathetic and more deserving of sympathy than the case of the able-bodied and healthy man, who is willing and eager to work for his own support and that of those dependent upon him, but who can find no one to hire him. Yet this is the sad lot of many in our ill regulated and poorly functioning system of industry. We will not here mention the fatal moral consequences that invariably flow from periods of idleness, for idleness is a great destroyer of character.

Mr. Stuart Chase gives us some figures in this connection that challenge attention. His total is derived from a careful examination of the various kinds of unemployment incidental to our economic system but which we need not rehearse. This is his conclusion: "From the aeroplane view, it was noted that certain able-bodied adults on any given working day were doing nothing. . . . Would we be far wrong in estimating nearly 6,000,000 workers as a minimum, idle on any given working day by virtue of causes which a functional society would be at pains to eliminate?" (*The Tragedy of Waste*, New York, 1925.) Of the nature of this unemployment he says: "The word idleness gives the impression of laziness, lethargy, the refusal to work. As a matter of fact, the bulk of the nation's loss due to idle workers is a purely involuntary matter. Men are not idle because they want to be out because they cannot get a chance to work, or because they lie sick or injured by virtue of preventable causes. The voluntary idle constitute only a small fraction of the total." (Op. c.).

Preventable accidents and preventable disease are two more sources of human loss. Though much has been accomplished infinitely more remains to be done in the way of the prevention of accident and disease. The leakage through this gap is

formidable. Carl Hookstadt has estimated the total man-days lost per year due to industrial accidents at 227,000,000, or the equivalent of over 700,000 man years. These figures do not comprise the waste of time consequent upon sickness. Commenting on these facts, Mr. Chase remarks sympathetically: "In accidents as well as in sickness, we find not only an economic loss in labor time, but a bitter human waste in needless pain, misery and death." (Op. c.). The mental anguish and the heartaches that are associated with the horrible tragedies traceable to inadequate safety precautions do not enter into the calculations of the economist.

With regard to the preventability of sickness estimates differ. We may safely adopt Professor Irving Fisher's view, who thinks that 40 per cent of all sickness is readily preventable by periodic medical examination and improved prophylactic measures against occupational diseases.

Child labor may also be put down as a waste of human material. Society gains very little by this kind of labor, and this small gain is offset by severe losses in other directions. Children that are sent to work at an early age are retarded in their physical and mental development. If the tasks placed upon them are very exacting they remain stunted in mind and body, and never reach the full stature of manhood. Child labor as it is tolerated now in many places is an unmitigated evil, and a distinct loss to society. We fully agree with Mr Hoover, who says: "The use of child labor retards the proper development and education of about 300,000 children. There is a great economic waste involved in a population which includes debilitated, illiterate and untrained men and women, in addition to the moral and social issues involved." (National Conference of Social Workers, 1922.)

Insufficient wages react unfavorably on the present and future available manpower. A living wage keeps the worker in proper physical condition, and up to the highest mark of efficiency. An inadequate wage, on the contrary, produces the most baleful effects. It lowers the working capacity of the worker and consequently diminishes his productivity. Considered even on the low level of economic expediency, a living wage is socially beneficial since it tends to preserve our human material, and to raise our manpower to the highest degree of efficiency. Man, we insist, is more than an instrument of production; yet if he is denied a living wage he cannot even remain an efficient unit of production. Thus underpayment decreases our manpower and thereby works social harm. Society does not gain when wages approach the starvation margin. Deterioration of manpower is the inevitable result of such conditions. What is saved in dollars is lost in men. Dr. Ryan puts the case very convincingly in the following passage: "A valid argument for the living wage can be set up on grounds of social welfare. A careful and comprehensive examination of the evil consequences to society and the State from the underpayment of any group of laborers would show that a universal living wage is the only sound social policy. Among

competent social students, this proposition has become a commonplace. It will not be denied by any intelligent person who considers seriously the influence of low wages in diminishing the efficiency, physical, mental and moral, of the workers; in increasing the volume of crime and the social cost of meeting it; in the immense social outlay for the relief of unnecessary poverty, sickness, and other forms of distress; and in the formation of a large and discontented proletariat." (Distributive Justice, New York, 1914.)

Low wages not only result in a deterioration of our present human material, they likewise affect unfavorably the next generation. It goes without saying that low earnings are reflected in the conditions of the home, which falls below the accepted sanitary standards and fails to offer those comforts and conveniences that make for physical vigor and high vitality. Children that grow up in poor home surroundings lack stamina and resistance to disease. Dr. Francis J. Haas of St. Francis Seminary, Milwaukee, Wis., tersely states the situation: "Illness and chronic subnormal health are most prevalent among low-wage families. Infant mortality rates increase as the wages of fathers decrease. The death rate of adults and minors clearly rises as the incomes of wage-earners fall." The U. S. Children's Bureau comes to the same conclusion. It recently published the following findings: "Where the father made less than \$450, the infant mortality rate was twice as high as where the father made between \$850 and \$1049. As the father's income increases, there is a gradual decrease in the rate of infant deaths. Because the fathers do not get a living wage, more of their children die. Their poverty kills their children." Now we know that a large portion of workers in our country receive a wage that is below the requirements of decent and healthy living. The human waste implied in this fact is very considerable.

From the foregoing it appears that our industrial system is very wasteful of its human material, and that it wantonly squanders its manpower. This in a large part accounts for its inefficiency and explains why in spite of material improvement of methods of production a section of the population is unable to sustain itself securely for any length of time and in a marked degree above the line of bare subsistence. The economist may regard this human wastage as tragical. The moralist will take a severer view. He will look upon it as criminal.

C. BRUEHL.

Prosperity in America eliminates frugality. The great middle class of people which constitutes such an important part of our population is not a class of conservationists. Our people do not seem to realize that it is much easier to preserve that which we have than it is to create or recreate that which we spend or lose.

STANLEY W. WADE,
Insurance Commissioner of North Carolina.

The Endowment of the Family VI

Appraisal of the System of Family Allowances

The system of family allowances deserves to be regarded as the greatest social invention of modern times, is the judgment of a critical student of modern questions of social reform who joins a warm and unswerving loyalty to Catholic principles of ethics with a rare vision of their limitations when meeting with the economic and social facts of the concrete situations of life. *)

Whatever one may think of the assertion, so much is certain, that it offers a practical solution to the problem of reconciling principles on the wage question which, fundamental each in its own way, seemed yet to stand in contradiction to each other.

Labor has fought many battles over the principles "Equal pay for equal work." Wherever this principle has won recognition, as arbitrary as it is when one considers how unequally the same amount and the same quality of work is remunerated in different trades, the result has been a leveling of the wage regardless of the needs of the workers. The married worker, though he have many mouths to feed, could claim no more than the unmarried worker at his side. If the level of wages were raised to meet the needs of a married worker toiling for wife and children, the unmarried worker would profit by the situation. It need not be said that one of the grievances of the employer has been that, whilst the married worker demanded a living wage on the principle: "Each one according to his needs," as the introduction of budget estimates on the basis of a normal family of five in wage negotiations shows, the unmarried worker forsook this principle and made a claim for the same amount of wages on the principle: "Equal pay for equal work"; and workers urged grievances against each other, where the principle of needs was strictly applied. Failure to reconcile these principles with each other has been at the bottom of most wage disputes; and only the strongly organized forces of labor have succeeded in winning recognition of the principle of need for the married worker and his family and of the principle of the equality of pay for the unmarried worker in the same trade. Wage statistics in the unskilled trades show a tendency to bring the wage down to the level of the personal needs of the worker; on the principle of equal pay for equal work the married worker, no matter what the needs of his family, is compelled to take the same wage. How much of misery this has entailed, the cold figures of statistics do not narrate.

A carefully devised system of family allowances will harmonize all the principles involved in fixing a just price. According to the Piddington scheme**) every worker would receive the same basic wage—a living wage sufficient to support himself and his wife according to standards of decent human living. Such a wage would include amounts necessary to

*) Somerville, Henry: *A Retrospect of Five Years, The Christian Democrat*, XII, 1925: p. 180, Oxford: Catholic Social Guild.—See also I, 1926, p. 7, and II, 1926, p. 22. **) Douglas: p. 198.

satisfy all present physical and cultural wants, as also amounts necessary for future needs to meet payments on home investments and to provide for insurance, sickness, old age and the other contingencies of human life. The unmarried worker would receive the same wage so that he may have the necessary reserves for the founding of a family. Since he would receive a wage which goes beyond his personal needs, he could not complain of injustice. As a matter of fact, the principle: "Equal pay for equal work" is, under the supposition of a basic living wage for two, fully safeguarded.

The principle of equality of pay marks the basic line of wage justice. It guarantees the minimum of justice. If remuneration goes beyond this minimum because of special training, skill or hazards of work, it is because there is involved the further principle: "To each according to his skill and the risks of his work." This principle has but rarely been a matter of contention; and in point of fact, it is merely a further application of the principle of equality of work because, disregarding the marital condition of the worker, the compensation is regulated on the basis of an equality of work, as marked by special skill or surrounded by special hazards of occupation. Trade unions representing the various skilled and hazardous occupations need, therefore, not fear a lowering of the basic wage. That such fear may be discounted may be seen from the fact that the European and Australian labor organizations that have accepted the system of family allowances in principle, recognize the possibility of a wage structure built up according to the peculiar qualifications or situations of work in each trade.

Granted that a basic living wage is paid to each worker regardless of his marital condition, the principle: "To each according to his needs" can now be applied. As children are born into a family, the necessary means can be provided for their upbringing through the equalization funds from which the allowances are disbursed. The payment of an allowance for each child would guarantee a family living wage. That this meets fully with the ideal of Pope Leo XIII is evident. He said, "If a workman's wage be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort . . . he will not fail by cutting down expenses, to put by some little savings and thus secure a small income." The basic wage, together with the family allowances, guarantees the realization of this ideal. It should not be overlooked that the system of family allowances arose precisely from the effort of Catholic employers of France to put into practice the family wage ideal of Leo XIII. They devised this method, which has since been followed by the Catholic employers of Belgium, and adopted by practically all of the Catholic or Christian trade-unions of Europe. It is not surprising that they so readily accepted the system because it is a concrete expression of the Christian principle: "From each according to his abilities and to each according to his needs."

It is true that Socialists are striving to utilize the system in the furtherance of the general aims of Socialism. This they seek to accomplish through state-controlled equalization funds. Society should bear the general burden of raising and educating children. Such a conception of the system is quite in harmony with their underlying principle that the individual exists to serve society, and their general policy that the activities of the State must expand more and more until the goal of Socialism is reached.

It is this feature of the system which Father Vermeersch deplors. "This system is highly commendable," he writes, "for it is today of great social utility; indeed it is a social necessity; but this utility or social necessity springs from what is, unfortunately, an ignoble source; for it is part of a general and growing tendency to assign to the State or to the Community duties which were formerly assumed willingly, and even with pride, by the individual; a tendency to demand a monetary recompense for every service rendered."***) Such a charge can indeed be made against the Socialistic proposal of family allowances. Certainly, a mother performs a service to Society when she brings a child into the world, and parents confer great benefits upon Society when they rear their children well. These are, however, advantages and benefits which naturally flow from a conscientious fulfillment of marital and parental duties and there is no more reason to compensate these services than there is to compensate similar services of citizens, which flow from the faithful fulfillment of the duties of citizens in their respective stations of life.

The system of family allowances is not necessarily linked up with state-controlled equalization funds. As a matter of fact no system, no matter where thus far introduced, has such a fund. An industrial equalization fund is the right solution†); it places the charges squarely on industry, and thus takes from the allowances the taint of relief or charitable subsidy††), as is the case in industrial compensations for accidents or occupational diseases. More adequate provision might be made for a participation of labor in the administration of the funds. It would bring labor a step closer to the ideal of industrial democracy.

The advantages of a family allowance system stand forth clearly. The system meets the contention of employers that they are not obligated in justice to pay more than a living wage; yet the demand to pay also to an unmarried worker a wage sufficient to support a family of five obviously goes beyond the dictates of justice. Furthermore, the system accommodates itself more easily to the resources which a nation has for the purpose of remunerating its labor; under the family-of-five wage, payment would have to be made in the United States

***) Vermeersch: *Theologia Moralis*, II, p. 420. (1924).

†) Somerville, Henry: *The Family Wage*. *Christian Democrat*, V, 1925:65.

††) McCarthy, S. J., Rev. J. P.: *Family Endowments, An Ideal or an Expedient*. *Christian Dem.*, I., '26, p. 8.

for 35,000,000 wives and children of unmarried workers, which in fact do not exist†††); it has been questioned whether the present total national income sufficed for such payment in support of a non-existing population†). Then the system provides adequately for each family according to its actual needs; a family with five or six or seven dependent children is provided for no less than a family with only one or two or three children; families with only three dependent children are typical of only a small percentage of the families of the country; under the family-of-five wage, the majority of families would have more than they need for life, whilst others with more than three children would not have enough, entailing "much more suffering than would appear at first sight"††); with a flexible budget device regulated according to the cost of living by the administrative board of the equalization funds, the system could be made to function with a much closer exactness than is possible under the family-of-five standard. Finally, other dependents besides children could be provided for under a system as it is operative in Czecho-Slovakia.†††) A further extension of the system is possible with regard to talented children, inasmuch as scholarships for their further education could be established by the equalization funds; this has been done under the German system.

Family allowances have passed from the realm of possibility into that of actuality. It is no more likely that they will be abolished than that the social insurance laws as developed in Europe will be abolished. Rather the contrary; so firmly is the system already fixed in European industrial life that the experience gained will help to remove whatever imperfections and limitations will be discovered in its operation.

A. J. MUENCH.

Realizing the Dangers of Centralization of Power

The centralization of power in the Federal Government is being realized more and more as a definite issue. Discussing editorially "Over-Centralization and Reform," the *Chicago Tribune* says "all wise men know today, that in a country so vast and varied as ours a proper balance between central and local power and responsibility is essential to efficient government and even to domestic harmony. Yet recent years have seen a huge growth in the scope of activities of the general government in home concerns. . . . The central government concerns itself with all manner of state and local and individual affairs. It looks after our morals, our health, our education, our efficiency, our business methods." In fact, these activities seem to the editorial writer to illustrate the tendency "not merely to resort to government but to the central government for the correction of all real or imagined wrongs or deficiencies in our lives and activ-

ities." In consequence, according to estimate, every eleven workers of over 16 years of age support one government employe, and the total salaries of this army of public employes come to the enormous annual sum of \$3,000,800,000.

"We have here," the article continues, "a gradual yet rapid subversion of the wise principles of our American system. This system sought to preserve the initiative of the individual and his freedom to develop his powers. It sought to preserve the freedom of communities to deal with their own concerns without interference from a remote and unwieldy central authority. . . . Yet for lack of understanding of the nature of the American system and its bearing upon our public and private welfare, we permit or even favor its invasion and subversion under the influence of demands for reforms or fancied reforms of far less importance to our well-being than the preservation of our American system."

It is hardly correct, however, to speak of a system of government which recognizes in a proper manner the functions of local government and self-government, and the institutions essential to both, as an "American system." It is rather an ideal upheld whenever and wherever correct political principles are recognized and observed. Centralization, bureaucracy and autocracy is a political synthesis that is just as apt to come into being under a republican form of government as in a monarchy. Of this at least the first French Republic is proof, and even the third Republic is far from being free of those evils. The Holy Roman Empire, on the other hand, which existed for virtually a thousand years, is an example of a monarchy which avoided centralization of power to the last. Nor was its head even able to play the autocrat. Some of the lesser German rulers of the post-Reformation period were either out and out despots, or at least "benevolent autocrats," among the latter not a few Prince-Bishops of the 17th and 18th centuries. The emperor, however, was at no time in a position to exert even as much power as the Constitution of our country grants the President. Some attribute to this fact the downfall of that remarkable political institution, to which Dante was so passionately devoted, and whose story Lord Bryce unfolded to the English speaking world in an interesting volume.

All great Catholic sociologists oppose centralization of power; they are Federalists in the true sense of the word, and not in the perverted sense of the Hamiltonians. Let us give a practical example. The Kettelers, Vogelsangs, and others of their age, were opposed to the Italian revolution, as contemplated by such men as Mazzini and Garibaldi, and ultimately perfected by Cavour. Not merely, however, because they were in principle opposed to revolution, but also because they would have preferred to see Italy develop in accordance with its historical traditions, which demand a nation consisting of federal states. Instead, a centralized power was brought into being, and the outcome is the dictator who keeps Europe guessing and nervous.

F. P. K.

†††) Douglas: Wages and the Family p. 38.

†) Ibid. Chap. II. Is Industry Able to Pay all Adult Workers Enough to Support a Family of Five?

††) Douglas: op. cit. p. 40. †††) Ibid. p. 126.

Contemporary Opinion

Recently it was remarked that as Colonel House had been called to the White House, the next logical step was to call Barney Baruch. That has since occurred. On or about January 10, Baruch, at the invitation of President Coolidge, was a guest at the White House. Of course, the announcement is that the President seeks advice. It is not an instance of the President not knowing what advice will be given him when he consults with Sapiro, Baruch, House and others of that ilk. Everybody knows what the advice will be. Wilson took it and suffered the most astounding reversal of public opinion ever experienced in the Republic.

The point is that after House it was logical to call Baruch.

Dearborn Independent.

* * *

Roy Chapman Andrews, famous as the discoverer of dinosaur eggs in Mongolia, tells the following to a reporter of the *New York Times*:

We were surprised also to find a Mongolian woman who had discovered the dinosaur eggs and was putting them to the same use that the Stone Age peoples had. She made bits of jewelry with them.

I offered her a cake of soap if she would deliver an intact fossil egg. This seemed a bargain for us, since the last price paid for a dinosaur egg was \$5,000, but she was satisfied. She produced the fragments of several dinosaur eggs. We reached a settlement by paying her half a cake of soap for the fragments.

This may seem to be a trifling episode, but is it? On the contrary, is not this bargain struck with the Mongolian woman a picture in miniature of all the relations of the West with the East, of the civilized man with the uncivilized? No morals, no ethical standards, no essential justice, just plain "business." *Caveat emptor!*

J. H. H. in *Unity*.

* * *

What is the matter with the farmers anyway? The usual way of investigating their troubles is to send out a commission which makes a tour of the agricultural regions, reporting in favor of more co-operatives for the farmers and more telephones and bath-tubs for their wives. What a satire! The right place to investigate the ills of agriculture is in the business and financial districts of our great cities. One answer to the question, What is the matter with the farmers? was supplied at the beginning of the New Year when it was announced that since last June the First National Bank of New York City had been on a dividend basis of 100 per cent a year! When bankers, brokers, transportation companies, commission houses—our whole financial and business fabric—is taking pickings as at present, it should be obvious that there is not going to be much left for the primary producer, the farmer. The irony of our much-vaunted industrial prosperity is that it is kept afloat by an agriculture overloaded with high-interest loans, buffeted by land speculation, keeled over by heavy taxes, and scuttled by low prices for farm products. The only lasting help for the farmers lies in getting the other fellows off their backs. In this no assistance can be expected from Mr. Coolidge and the Republican Party—for the sufficient reason that they are the "other fellows."

The Nation.

One of the latest commentaries on the industrial revolution is "Profits," by William Trufort Foster and Waddill Catchings, the former director of the Pollak Foundation for Economic Research, the latter a member of a brokerage firm. Messrs. Foster and Catchings are deeply impressed with the suffering and stagnation in the midst of plenty into which every recurring business depression plunges us:

Warehouses crowded with cotton, wool, leather, lumber, copper, chemicals—wealth beyond the dreams of former generations. Factories and machines, extensive, efficient, unparalleled. Millions of idle workers ready to do their part. A hundred million of our own people eager to enjoy the multifarious things that these idle men, by the use of these idle machines, would gladly make, and, in this age of scientific wizardry, could readily make out of these surplus materials. Yet month after month, sustained business depression. Machines, material, money, men—all in superabundance—and no immediate means of bringing them into productive relations with each other.

Could there be a more emphatic indictment of industrialism as at present applied, or a more eloquent endorsement of the demand of the producers for a greater participation in the benefit flowing from labor-saving machinery?

*The Typographical Journal.**

* * *

At the most conservative calculation, there are from two to three hundred thousand more miners in this country than can be steadily employed. Neither does the future hold any hope for more employment. Indeed all indications point in the direction of less work and more grief.

The reasons for this situation are found in substitutes for coal; the increasing productivity per man and per day due to labor saving devices and better mining methods; and last, but not least, better methods in the burning of coal. The savings from the last named factor alone are estimated at seventy-five million tons per annum, or a little more than was produced by the 95,000 miners of Illinois in 1924.

Twist as we may, there is no blinking the fact that tens of thousands of coal miners must either seek new occupations or go to seed as so many are already doing. The only question is where shall these men go?*

Anyhow, April 1, 1927, is rapidly approaching.** The time to build an ark is before it starts to pour. The cost to you of another five months suspension would go a long way to making a good start on a piece of dirt that has no mine whistle on it. Besides, there are too many miners, and perhaps this grateful Republic would feel happier without so much coal.

Illinois Miner.

*From an editorial: "Wages, Machines, Hours"; February issue, 1926.

**The article suggests a return to the land for some of the miners, pointing to Mississippi as a refuge.

On that day the present agreement with the operators of the bituminous mines terminates.

Warder's Review

Seeking First the "Kingdom of Gold"

After the war of 1870-71 the German people experienced what they called the *Gruenderzeit*, a period which granted to a class, lacking conscience and appreciation of the higher things in life, full sway to indulge their appetite for money and sensual pleasures. Serious minded Germans do not like to contemplate the damage done to poetry and art, in fact to all of the nobler aspirations of their people, during this reign of the exploiter and those who catered to his low taste.

Our country is undergoing a similar experience. *The Social Service Bulletin*, published by the Methodist Federation for Social Service, having called attention to what seems a revival of interest in social reconstruction, which has lagged for a number of years, says: "The situation has been complicated by our recent abnormal money making and spending, much of which in the last analysis is at the expense of the deprived and depleted peoples of Europe and Asia. Besides being 'beastly rich,' as Bishop Thirkield said, and 'drunk with prosperity,' as a labor leader described his own people, we have been doped with propaganda and deceived by the false gospel 'that all good is to come by seeking first the Kingdom of gold.'"

"General" Coxey and Mr. Ford

The man "who marched on Washington" at the head of an "Army" of unemployed men after the crisis of 1893, General Coxey, called on the editor of the *Dearborn Independent* recently. In his "Chats with Office Callers" the editor describes the General as "an honest man whose life has been devoted to an idea." Moreover, it is, in his opinion, "an idea that will some day be realized in some form." Adding, "there is no doubt of that." What this idea is, the editor of Mr. Ford's paper tells us in the following sentences: "General Coxey believes—and he is right—that our money system needs a complete overhauling and that our interest system, if left to run along, will swallow up the world. There is no possible doubt on these propositions."

We wonder whether General Coxey and Mr. Ford realize that they are in excellent Catholic company when it comes to attacking what the *Dearborn Independent* calls "our money system," and "our interest system"? The great Dominican Weiss, as well as Baron von Vogelsang, upheld the mediaeval theory regarding interest-taking, to which the Bishops of Austria have accorded praise in their recent astonishing pastoral, while Father Ratzinger wrote some extremely interesting things on the present monetary system, based on control of Gold in his days, even, before Coxey set his "army" in motion. In fact, the former two men and their school consider the question of interest the crux of the social problem. And what of the recent declaration of the Bishops of Austria regarding interest, usury and plutocratic control of banking in the present world?

The Grange Flourishing in Pennsylvania

While the Granger movement, perhaps the most far-reaching expression of agrarian unrest our country has thus far witnessed, has spent its one time great force in most parts of the country, it has kept alive in some states despite certain weaknesses of an organic nature. Professor L. Watts, Dean and Director of the School of Agriculture and Experiment Station of The Pennsylvania State College, reports that in his State, which, he says, has always been among the strongest grange states, there are now about 975 subordinate granges with about 100,000 members.*) According to the same authority "there are also fifty-seven Pomona granges in Pennsylvania," i. e., "district or county granges in the fifth degree, to have charge of the educational and business interests of the order," and provided for by the St. Louis session of the organization, conducted in 1874.**)

The Pennsylvania State Grange meets annually and brings together about 2,000 representative farm men and women. Professor Watts believes, and his opinion is undoubtedly correct, that "the voting delegates, consisting of the masters of the subordinate granges and their wives, probably constitute the most representative agricultural body covering the whole State and the closest to the actual *bona fide* farmers." He furthermore points to "the mother chapter of Alpha Gamma Phi, a college fraternity composed of members of the Grange, organized at The Pennsylvania State College in 1922," as a further witness to the vitality of this organization in Pennsylvania. Which has, according to the same authority, "exerted and continues to have a strong influence in social, educational, and agricultural affairs." "A strong factor in molding legislation," the Grange is said not to take "active part in partisan politics."

We are not told to what degree the quasi-Masonic features of the original foundation have persevered in the Pennsylvania Grange and to what extent they exert an influence on the preservation of the organization. Professor Buck has clearly demonstrated that the founders of the movement "proposed the establishment of a secret order of farmers, modeled on the Masonic order, with the usual equipment of degrees, signs, and passwords, the object being to advance agriculture and bind the farmers together.***) The fifth degree, referred to by Prof. Watts, Pomona, standing for Hope in the Grange ritual, was to be conferred, according to the intention of its originators, by the state grange on masters and past masters of subordinate granges, and their wives if Matrons. There were two higher degrees; the grangers who had reached the seventh might become members of the Senate, "which body had control of the secret work of the order."†)

*) Watts, R. L. Rural Pennsylvania. N Y., 1925, p. 288.

**) Buck, S. J. The Granger Movement. A Study of Agricultural Organization and its Political, Economic and Social Manifestations. Cambridge, 1913, p. 65.

***) Loco cit., p. 41.

†) Loco cit., p. 43.

SOCIAL REVIEW

CATHOLIC ACTION

The 8th Congress of the Catholic International Association of Charities for the Protection of Young Girls, postponed from last year, will be held in the city of Luxemburg from May 6th to 9th.

The Association publishes a monthly bulletin, now in its 28th year, at Freiburg in Switzerland, where the International Secretariat is also situated.

In connection with the Central Catholic Library, established at Dublin under the patronage of the Archbishop of that See in 1922, a Catholic Writers' Guild has been organized. It is still a private affair, but already counts among its members a considerable proportion of the journalists and writers in Ireland.

The Central Catholic Library, in spite of difficulties of a financial nature, at present contains 9,000 books, all Catholic.

Within a few months of its organization, the Apostolate of the Sea committee of Calcutta has, says the *Bombay Examiner*, made remarkable progress. Eighty-six ships have been visited and 107 seamen enrolled. A number of concerts, and other entertainments, were held at the Ekbalpore Seamen's Institute.

The Archbishop of Calcutta recently donated a piano and a complete library of books to the Kidderpore Catholic Seamen's Institute.

A proposal to form a new Catholic emigration organization was announced by the Earl of Denbigh when he presided at the annual dinner of the Catholic Association at the Trocadero, London, in January. Lord Denbigh said the question of emigration was being taken up actively by non-Catholic bodies in England, particularly by the Church of England and the Presbyterian Church, and it was the duty of Catholics not to lag behind in the matter.

"It is not that we wish to see Catholics leaving this country—we have got too few Catholics here—but at the same time if Catholics want to go abroad we would sooner they went under Catholic auspices. Consequently we are arranging for the formation of an organization to help Catholics who intend to go to the Dominions, and to introduce them to Catholic organizations when they arrive there." The proposed organization has the complete approval and support of Cardinal Bourne.

THE ANTHRACITE STRIKE SETTLEMENT

Following 170 days of idleness, the longest period in the industry, the anthracite coal strike was terminated and operations have been resumed under a compromise agreement which it seems a pity could not have been arrived at in the beginning. Under this contract, which runs until August 31, 1930, the miners have renounced their claims to a wage increase and have agreed to a plan of possible wage modification once a year after January 1, 1927, which seems tantamount to arbitration. In return for these concessions, the miners apparently have gained the check-off, or something equivalent to it.

The Monthly Letter of the National City Bank of New York draws these conclusions from the arrangement:

"For neither side can it be said that a victory has been scored. For all parties, the miners, operators, and the public, the net result has been losses, hardship, inconvenience, and suffering. With the progress made in the use of substitute fuels, the anthracite industry faces the grave danger that much of its business has been permanently lost. Nothing, in short, could demonstrate more clearly the futility of the resort to force in settling industrial differences."

The editorial on "The Anthracite Victory," printed in the *United Mine Workers Journal* (issue of March 1) takes an entirely different view of the matter. It contends: "Never in the industrial history of America was there another such demonstration of solidarity as that which was displayed by the Anthracite Mine Workers of Districts 1, 7 and 9 in the struggle just ended. It will stand as a shining example on the pages of labor's history. For five and one-half long, weary months, hundreds of thousands of men, women and children withstood the hardships of enforced idleness, in the wake of which there stalked the grim spectres of hunger, privation and want. . . . But not a cry was heard, not a complaint uttered. They were fighting, sacrificing, struggling for a principle. They were making a tremendous contribution to the future well-being of themselves and all who toil, and this was sufficient incentive to them to carry on until victory should be achieved."

"Out of this battle," the editorial continues, "come five years of peace, happiness and prosperity for 158,000 anthracite mine workers, their wives and children, and other hundreds of thousands in the anthracite mining region. Instead of submitting to a reduction of wages which the coal companies sought, the mine workers maintained their present wage rates for five years. Instead of accepting the fallacious principle of arbitration, as proposed by the operators, and giving up their right to strike against injustice, the mine workers maintained the fundamental principle of collective bargaining. There is no taint of arbitration in the new contract. And the contract contains ample, well-understood provisions for the establishment of the check-off in the anthracite industry, which means ultimate full recognition of the union."

"What more could anyone ask or hope for in this struggle? Here we have a long-term contract at the old wage rates, no arbitration, the right to strike and the check-off in plain sight. It is one of the most far-reaching victories ever won by a trade union in this or any other country."

MIGRATION FROM THE LAND

The urge to desert the countryside and to flock to the cities seems as strong in Ireland as it is in more highly industrialized lands. An editorial, printed in *The Cross*, published by the Passionist Fathers at Dublin, declares (Vol. XVI, No. 10, Feb., 1926):

"Cities like Dublin are becoming more overcrowded every day, in spite of new housing schemes, whilst the countryside is becoming more and more depopulated. And the pity of it is that the influx to the cities serves no other purpose than swelling the already vast army of the unemployed, whereas the thinly-populated ranches which are being left to the cattle and sheep, would, if tilled, support a large and prosperous community. The problem would then seem to resolve itself into one of tempting the workless class of the cities and towns to leave their slum garrets and find both work and health in the fields. At present no such inducement seems to exist."

DECLINING BIRTH-RATE

The statistical summary of the returns for birth and death rates of New Zealand during a period covering more than five decades, contained in The New Zealand Official Year Book, published early in January, reveals startling conditions:

Period	Annual Rates per 1000 living	Births	Deaths	Natural Increase
1871-1875.....	----	39.88	12.67	27.21
1876-1880.....	----	41.21	11.80	29.41
1881-1885.....	----	36.36	10.95	25.41
1901-1905.....	----	27.68	10.15	17.53
1911-1915.....	----	25.98	9.22	16.76
1921-1924.....	----	22.50	8.70	13.80

"These figures show us," says the *N. Z. Tablet*, a Catholic weekly, "that the Dominion is suffering from one of the greatest plagues that can come upon any nation, that of a steadily declining birth rate. If we look at it in another way we find that the rate for living children under one year old, for every thousand of the population, is also steadily decreasing. It has gone down from 31.73 per 1000, in 1886, to 22.37 per 1000 in 1921. The relation between these facts and the standard of morality is obvious and regrettable."

STERILIZATION

The Cardiff (Wales) Board of Guardians, in December, adopted a motion in favor of the principle of sterilization of the unfit. It was strongly opposed by Canon D. J. Hannon, and other Catholic members of the Board. The Canon pointed out that the operation was a crime against nature, and that reaction, both psychic and physical, would be the penalty. Sterilization would not touch the root causes of insanity, which included intemperance, evil living, and bad social conditions. Segregation of the mentally defective, amelioration of housing conditions and of the problem of poverty, were the remedies he proposed in the place of the proposition to deprive the subject of his liberty by compulsory surgery.

"A similar nefarious proposal was laid before the Brentford Board of Guardians recently," says the *Catholic Medical Guardian*, "but after strenuous opposition by the Catholic members, was at last defeated. Mr. Murphy, a Catholic Guardian, declared that members who supported such a 'vile' proposal should be among the first to be placed on the operating table."

APPRENTICESHIP PROBLEM

Answering the charge that the building trades unions oppose the employment of apprentices, Francis Mahoney, trade analyst and supervisor of apprentice work of the New York Building Congress, replies that not a single building contractor in the city of New York comes any way near using the number of apprentices the various building trades allow. This statement of Mr. Mahoney agrees with the declaration of the United States Bureau of Labor Statistics, in its probe of apprentice systems of the building trades unions in Washington, D. C., regarding the situation in that city.

In speaking of the New York apprentice situation in the building trades, Mr. Mahoney says:

"The bricklayers with an estimated membership of eighty-five hundred and absolute control of employment conditions have approximately fourteen hundred apprentices and of these an average of more than three hundred are constantly out of employment. During the peak

demand at least two hundred of these young apprentices were out of work. This too, in spite of the fact that employers may apprentice two learners to a firm and have three on every job. Nearly two-thirds of the brick-laying apprentices are indentured to their fathers, the employers refusing to accept responsibility.

"The plasterers, who have come in for a great deal of condemnation, with five thousand union members, show only six hundred and twenty indentured apprentices, whereas the union allows one to every five journeymen. At the present time there are at least two hundred of the six hundred and twenty indentured apprentices out of work. In fact, all of these boys have, on the average, lost fully one-quarter of the full working time during the so-called boom years."

RURAL EDUCATION

At a meeting of the council of the Central and Associated Chambers of Agriculture of Great Britain, held on Feb. 1, the Educational Committee expressed the opinion that steps should be taken by education authorities to promote rural instruction in the country elementary school, and considered that the best method of securing this was by the establishment of central schools where the older pupils might obtain advanced instruction of a technical and scientific type.

One of the members said that pupils in the rural districts should have facilities equal to those provided for boys and girls in cities and towns. They wanted to bring lads back to the land and enable them to take a real interest in their surroundings, while another member advocated greater attention to agricultural education in rural districts. Generally speaking, he said, the tendency of the education was to encourage boys and girls to go away from the land. He hoped a scheme would be evolved by which boys might be instructed in skilful arts which were rapidly being lost.

TAXATION

"Invisible property" in Kansas, it is claimed, has been made visible by the Intangible Tax Law, which went into effect on Feb. 27, 1925, while on the first of March the assessors in each county had to begin their annual task without a proper understanding of the statute.

"The intangible tax law is not strictly a revenue returning proposition," says a special report, prepared by Eric Englund, professor of agricultural economics in the Kansas State Agricultural College. "Probably its chief value is in that it has brought from hiding places mortgages, bonds and other securities that have never before paid tax. This has been done by making it possible for owners to legalize their ownership of these securities knowing that they will have to pay only 25 cents on each \$100 worth instead of the full tax rate, as was the custom before the law was adopted. Now the State gets more revenue, but chiefly the benefit lies in that those persons who formerly invested their surplus money in other states rather than pay taxes at the full rate will keep it in Kansas at a moderate rate of taxation."

HOLDING COMPANIES

The A. F. of L. Weekly News Service, dated Feb. 13th, carries the following information:

"Gigantic holding companies that control small-town public utility corporations are finding it difficult to continue the fiction that citizens of these communities control the companies through popular stock ownership.

"It is the policy to sell stock to citizens, who are assured the utility is community-owned.

"The holding companies that are directed by large financial interests in this city (the city is named) are agreed

that this fiction must be maintained and the small stockholders must not know they are mere stage scenery. If the awakening comes the system of so-called community ownership will collapse, and the companies are liable to be called upon to lower rates.

"Some holding companies have solved the delicate problem by giving their local agents, or managers, the widest latitude in adjusting local problems.

"While the small stockholders are in blissful ignorance of the part they play, the holding companies are quietly merging into larger combines that will eventually reach from ocean to ocean."

NEGRO QUESTION

The Lutheran synod and ministerium of Georgia and adjoining states has completed plans for the launching of home missionary work among Negroes. A resolution drawn up by the home mission committee recommends that work be begun immediately in Georgia, Florida and Alabama.

If this recommendation is carried into effect, it is said this will be the first work to be carried on among southern Negroes by the United Lutheran church.

The Community Council of St. Louis, realizing that no training in Social Work is now available to colored students in St. Louis, has arranged in co-operation with the University of Chicago a Correspondence Division, for a series of courses in training for Social Work. They will be conducted according to class room methods, even though they are classed as correspondence courses.

Full credit will be given for a major course applicable at the University of Chicago, for any under-graduate degree, except for the last year, which must be done in residence. To secure credit for these courses a student must be a graduate of an accredited High School; by special arrangement, however, those actually engaged in Social Work, but not eligible for credit, may be admitted to these courses.

A. F. OF L. AND NEGRO LABOR

"Experience of Negroes with Labor Unions" was the topic discussed at one of the sessions of the annual convention of the National Urban League, held in New York City during the first week in February. Charles F. Johnson, Director of Research and Investigation of the National Urban League, following a study of the labor movement among Negroes, reported that there is a minimum of 65,492 Negroes organized in industry, but that the completion of the survey would probably show a total close to 100,000. There are records of labor organizations among Negroes as far back as 1869, when the National Colored Labor Convention was held in Washington, in which John M. Langston of Ohio participated.

The survey showed that whereas from 1900 to 1910 there was a larger number of Negro skilled mechanics unionized in the South, now the majority of them are in the North. The significance of this new trend was recognized by the American Federation of Labor at its meeting in Atlantic City in 1919, which convention authorized the organization of Negro locals. Conditions indicate unions that admit Negroes freely; that admit Negroes, but do not encourage them to join; that admit Negroes, but seemingly do not always protect them; that admit Negroes freely to separate unions; that admit them to mixed unions; and independent Negro unions such as the Railroad Men's Independent Benevolent Association, now being organized.

CO-OPERATION

Approximately 10 per cent of the cotton crop of the United States now is marketed through 15 state-wide or regional co-operative cotton marketing associations, the Department of Agriculture states in a report issued January 29, giving the total membership in these associations as more than 280,000.

"The organization and operation of this group of generally similar associations," says the report, "is one of the most interesting contemporary achievements in the history of the movement in American agriculture."

Considerable feeling seems to have been developed between the London Master Bakers' Protection Society and the Co-operative Movement as the result of the investigations of the Royal Commission and the Food Council, which culminated in a challenge by the former that it would give £100 to charity if the Royal Arsenal Co-operative Society proved that it could retail bread at 8½d. per quartern, without allocating bakery charges to other departments, and show a profit. This challenge was immediately accepted by the Society, which offered forthwith to submit its costings to Chartered Accountants appointed by each side.

A deep impression was made on the public mind when the challenge was "called off" by the person issuing it. The ultimate effect was that the Food Council declared and published its intention to compile a "White List" of bakers prepared to sell at not more than 9d. per quartern, which caused the Master Bakers to capitulate and reduce the price of their loaf.

CO-OPERATORS AND POLITICS

The annual conference of the Co-operative Party of Great Britain was held on January 30 in London. The annual report of the party stated that last year 393 of the local co-operative societies of the Co-operative Union, with 1,835,671 members, were affiliated to the party. These did not include societies which were affiliated to the Labor Party and not subscribing to the funds of the Co-operative Party. Seventy new societies were affiliated during 1925. The number of societies which were not affiliated to the party was 959, with a membership of 2,712,213. "It will thus be seen," the report continues, "that although approximately only one-third of the societies in the Co-operative Union were affiliated to the Co-operative Party, the affiliated societies accounted for approximately 40.5 per cent of the membership of the union."

The Co-operative Party is described as "the political expression of the British co-operative movement," and one of its objects is "the establishment of the co-operative commonwealth, wherein the incentive in industry shall be production for use and not for profit, and in which the economic basis of society shall be the common ownership of essential means of life."

WASTE

Experts claim the per capita loss in the United States due to inadequate traffic regulation to be \$20, with an estimated \$2,000,000,000 loss annually throughout the Nation. A survey has shown that traffic congestion is costing Chicago \$600,000 a day in loss of time while in New York City the loss is estimated as \$1,000,000 a day.

Central-Blatt and Social Justice.

Als Monatschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Pl., St. Louis, Mo.
Abonnement, \$2.00 das Jahr, zahlbar im Voraus; Einzelne Hefte 20 Cents.

Club-Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents.
Abonnement auf Lebenszeit, \$50.00.

Gustav Ruhland über die Preisbildung für Getreide.

II.

Für jeden Spekulanten ist es nicht gut, zu viele Gesellschafter zu haben. Deshalb liegt jedem „Führer“ viel daran, den Schwarm der „Mitläufer“ über ihre „wahren“ geschäftlichen Absichten möglichst im Dunkeln zu lassen. Falls sie dennoch davon erfahren haben, werden sie von Zeit zu Zeit „abgekehrt“. Das geschieht dadurch, daß man öfter aus der Haufe in die Waiffe und dann wieder in die Haufe übergeht. Der moderne Kardinalsatz lautet: „Man muß immer auf der Gegenseite der Sammelheerde stehen.“ Erst durch diese spekulativen Käufe und Verkäufe wird den „Führern“ im Markte möglich, den Idealzustand zu erreichen, nach dem alle großen Spekulanten streben und von dem die Marktberichte sagen: „Der Markt ist eines Mannes Markt.“ Dann muß natürlich die Gegenpartei zahlen, „was sie tragen kann“. Der Markt der guten alten Zeit, in dem Angebot und Nachfrage unter Ausschluß des spekulativen Privatkapitals den Preis bestimmte, kannte den Begriff des „gerechten Preises“. Umfassende nationalökonomische und juristische Untersuchungen sind damals diesem Begriff gewidmet worden. Die Nationalökonomie der Gegenwart hat diesen Begriff ganz verloren. Man kennt nur den „Tagespreis des Marktes“. An die Stelle des menschlichen Empfindens der „Gerechtigkeit“ ist das rein formelle Recht mit der „Mance“ getreten, die wieder von den „Führern“ formuliert wird. Dieses Börsenrecht ermöglicht erst, daß Käufe und Verkäufe „verschleiert“ werden. Gefälschte Nachrichten bewirken solche Käufe und Verkäufe in großem Umfang. Und damit hat der Marktverkehr eigentlich aufgehört, ein ehrliches Geschäft zu sein, das sich unter Gottes Sonne offen abwickelt. Nur die Zahlungsverpflichtungen aus diesem Geschäft müssen streng eingehalten werden. Von der alten Pflicht des Handels, Produzenten und Konsumenten vermittelnd zu dienen, ist keine Rede mehr.

Die Zufriedenheit des Volkes wird durch diesen Rechtszustand nicht gefördert. Bald klagen die Konsumenten über Brot- und Fleischnoth, bald die Produzenten über allgemeine Nothlage. Am zweiten Fall wird den Landwirthen gesagt, daß die Ueberproduktion daran schuld sei, gegen die es nur ein Mittel gebe: Einschränkung der Produktion. Und den Konsumenten sagt man wenige Jahre früher oder später, die hohen Preise, die den unerfüllten Avariern bezahlt werden, seien schuld. Das Ende von diesem Vied ist der Klassenkampf zwischen den Konsumenten und Produzenten. Aber auch im Börsenreich ist nicht alles einig. Der Gegensatz zwischen den „Führern“ und den Geführten ist fast niemals ganz verdeckt.

Und wenn der Groß der „geschorenen Sammelheerde“ Gelegenheit findet, sich an einem „Führer“ zu betheiligen, dann gehen die Börsenbesucher unbedenklich zum Kaufrecht über, wie jüngst erst der nordamerikanische Großspekulant Patten an der Baumwollbörse in Manchester erfahren hat. Herr Patten quittierte mit der Erklärung, in Manchester lasse der Bildungsfortschritt der Börsenbesucher noch sehr viel zu wünschen übrig.

Die Freiheit der Spekulation hat uns viel unruhigere Preislagen gebracht, als wir sie früher, vor der Herrschaft des Freihandels hatten. Die Berliner Weizenpreise waren 1891 im Jahresdurchschnitt 224 Mark pro 1000 Kilo. Damals ließ sich der Reichskanzler von Caprivi eine Weile täglich von der Berliner Börse berichten, ob in Deutschland schon Hungersnoth herrsche. Drei Jahre später waren diese Weizenpreise in Berlin auf 136 Mark gesunken und erreichten im Oktober 1894 an einem Tage sogar den Tiefstand von 120 Mark. Dann kam das Leiter-Corner-Jahr 1897/8 mit einem Höchstpreis von 260 Mark im Mai 1898. Ihm folgte 1900 ein Jahresdurchschnitt von 151 Mark. Und in den Jahren 1907, 1908 und 1909 hatten wir in Berlin Durchschnittspreise von 206, 211 und 233 Mark. Für die Schweinefleischpreise hat Edmund Klappper nachgewiesen, daß auf je zwei Jahre mit hohen Preisen für die Produzenten und Fleischnothklagen der Konsumenten wieder je zwei Jahre mit niedrigen Preisen für die Konsumenten und also ungünstige Preise für die Landwirthe folgen. Sobald die Schweinepreise sich befestigen, fangen die Aufkäufer im Land einander zu überbieten an. Wenn die Preiskurve sich wieder senkt, machen die selben Viehhändler oft gar kein Gebot. Die Folge muß sein, daß der Brot- und Fleischnothschrei mit den Klagen über landwirthschaftliche Nothlage abwechselt. Aber die „Führer“ machen gute Geschäfte.

Wie es scheint, ist der Freihandel nur da in der Lage, die mittleren Getreidepreise wesentlich zu senken, wo (wie in England) das Volk dazu übergeht, seine volkswirtschaftliche Existenz nicht mehr auf die Bebauung des heimischen Bodens zu gründen. Die anderen Völker, die sich mit Schutzzöllen noch gegen den Freihandel wehren, leiden nicht immer so schwer unter der dauernden Senkung der „mittleren Getreidepreise“. Nur muß man wissen, was man unter diesen „mittleren Getreidepreisen“ zu verstehen hat. Nur etwa die dreißigjährigen Durchschnittspreise zu berechnen, wäre falsch. So findet man nur Preispunkte, aber keine mittlere Preislage. Man muß einunddreißig- oder vierundvierzigjährige Durchschnitte sich berechnen und diesen Durchschnitt auf das sechzehnte oder einundzwanzigste Jahr dieser Periode graphisch eintragen. Dann läßt man aus der Rechnung ein Jahr auf der linken Zahlenreihe fallen und nimmt auf der rechten Seite ein Jahr neu hinzu, um so wieder einen mittleren Preispunkt auf das sechzehnte oder einundzwanzigste dieser Zahlenreihe einzutragen. Kommt diese Aufrechnung mit der Gegenwart in Verbindung, dann kürzen sich nothwendiger Weise die Rechnungsperioden auf 29, 27, 25, . . . 7, 5, 3 Jahre, wobei stets der gefundene Durchschnittspreis auf das mittlere Jahr eingetragen

wird. Nur so findet man die mittlere Preislinie für jedes Jahr der Periode. Eine solche Berechnung zeigt, daß in Deutschland die mittlere Getreidepreislinie noch eine stetig, wenn auch langsam aufsteigende Tendenz hat. Der Freihandel mit seiner Spekulation hat nur bewirkt, daß die Oszillationen der Jahrespreise um diese mittlere Linie sehr starke Schwankungen nach oben und unten zeigen. Die Frage der Getreidepolitik in Deutschland lautet deshalb nur: Wie können diese starken Preisschwankungen nach oben und unten beseitigt werden?

Was hat es zunächst mit den Getreidezöllen ver sucht. Aber Fürst Bismarck selbst hat ausgesprochen, daß damit diese Frage noch nicht beantwortet sei; nur habe ihm bisher niemand etwas Besseres vorge schlagen. Der Zoll ist überhaupt nicht der prinzipielle Gegensatz zum Freihandel, wie heute wohl allgemein von den Vertretern der Wissenschaft zugegeben wird. Zölle werden je nach den Umständen eingeführt, erhöht und wieder herabgesetzt. Der wissenschaftlich prinzipielle Gegensatz zum Freihandel heißt: „organische Auffassung des Menschen und der Volkswirtschaft“. Aber Politik wird von Volksmehrheiten und nicht von Gelehrten in der Studierstube gemacht. Deshalb muß man erforschen, wie sich die Psychologie der Massen zu diesem Problem stellt. Und der Antwort muß eine andere Frage vorgehen: „Wie ist zu erklären, daß sich das deutsche Volk seit Jahrzehnten den verhängnisvollen Wechsel zwischen landwirtschaftlicher Nothlage und Brot- und Fleischnothpreisen ruhig gefallen läßt?“

Für die liberale Epoche gilt der Satz: Ideen, nicht Menschen beherrschen die Völker. Die Freihandelsidee stammt aus einer Zeit der niedergehenden Geheimrathswirtschaft bei Auflösung des Absolutismus. In einer fast unübersehbaren Reihe von Beispielen hatte der endende Merkantilismus gezeigt, daß der einzelne Interessent viel besser wirtschaften könne als der Beamte im Dienste einer ganz bestimmten Gesellschaftsklasse. Dazu kam die Philosophie des achtzehnten Jahrhunderts, die dem Individualismus ungemein günstig war. Auch darf nicht übersehen werden, daß die Volkswirtschaft eines individualistischen und kapitalistischen Zeitalters bedurfte. Die Technik der Produktion und des Verkehrs, die Norm volkswirtschaftlicher Organisation mußte erst geschaffen werden. Und diese neuen schöpferischen Leistungen waren nur nach der Entfesselung der Einzelkräfte möglich. Rechnen wir hinzu, daß die allgemeine Zwangsschule diese Freihandelslehre übernommen hat, so wird verständlich, daß und warum fast Alle dem Freihandel zugethan waren. Die Wissenschaft hat sich daran nie betheiligt. Seit Plato und Aristoteles war bekannt, daß der freihändlerische Individualismus ein Irrthum ist. Seitdem hat durch die Jahrtausende der Satz gegolten: Unus homo nullus homo. Unter den deutschen Philosophen hat zuletzt Trendelenburg, unter den Nationalökonomern Schaeffle die „organische Auffassung des Menschen“ vertreten. Aber vereinzelte Personen kommen neben der Riesenschule der allgemeinen Schule nicht auf. „Verehere Dich!“ Wer hört das Wort nicht gern? „Möglichst billig einkaufen und möglichst theuer verkaufen!“ Wem leuchtet diese Lehre nicht ein? Selbst der ur-

sprüngliche Antrag Kanitz wollte den Freihandel auf dem inländischen Getreidemarkt nicht beseitigen. Erst die Vertiefung dieses Antrages durch die Arbeiten des Bundes der Landwirthe hat die „mittleren“ Preise an die Stelle der „Mindestpreise“ gesetzt und den preussischen Landwirtschaftsminister von Hammerstein zu dem Ausspruch veranlaßt: „Der Konsument hat nur das Recht darauf, daß ihm das Produkt zu einem Preis geliefert wird, der den Produktionskosten einschließlich des Gewinnes für den Produzenten entspricht.“ Hier fehlt nur die Ergänzung, daß die Gesamtheit verpflichtet ist, auch dafür zu sorgen, daß die Preise der Produkte nicht wesentlich über die Kosten der Produktion steigen. Der Weg zu diesem Ziel ist volkswirtschaftlich klar. Das nationale Getreideverkaufssyndikat der Landwirthe hat in Verbindung mit den Syndikaten der deutschen Müller und Bäcker, in Verbindung auch mit dem deutschen Effektivhandel in Getreide und Mehl, das Recht, aber auch die Pflicht, auf der mittleren Preislinie das deutsche Volk dauernd mit Brot zu versorgen. Preiserhöhungen dürfen nur bei Zunahme der gesetzlichen Produktionskosten eintreten. Zur Sicherstellung dieser übernommenen Aufgabe werden entsprechende Reserven in Ware und in Geld gebildet; damit ist auch die Proviantierung der Armee im Kriegsfall gesichert. Die mit dieser Syndikatsordnung verbundene allgemeine Kontingentierung ermöglicht die Einfuhr vom Auslande nur dem Syndikat. Die Grenzzölle werden überflüssig. Können die Reichsfinanzen die Einnahmen aus den Zöllen nicht entbehren, so hat das Syndikat diese Beträge an die Reichskasse abzuführen und deshalb mit zu den Kosten zu rechnen. Der Konsument wird aus diesem Grund für das einheimische Getreide mit keinem Pfennig mehr belastet. Bei den dann stetigen Mehl- und Brotpreisen wird der Schutz durch Konsumvereine überflüssig. Die Produzenten können mit einem festen Verkaufspreis für ihre Ware rechnen. Desto mehr Energie kann nachher auf die Verbilligung der Kosten und auf die Erzeugung des eigenen Brothbedarfes im Lande verwendet werden. Dann erst wäre der „Schutz der nationalen Arbeit“ gesichert.

Wer heute „gebildet“ heißen will, ist meistens in der Anschauung erzogen: Angebot und Nachfrage bestimmen den Preis. Diese freihändlerische Lehre sperrt den vernünftigen Reformen den Weg. Die Landwirthe erzielen jetzt auf dem freien Markt einen höheren Preis, den sie ja auch nöthig haben, um die Mindereinnahmen aus den früheren Jahren wieder auszugleichen. Unter solchen Umständen kann man nicht erwarten, daß sie ihre Freiheit aufgeben, das Getreide zu verkaufen, wann sie wollen. Wie die Dinge liegen, muß der Weizenpreis erst wieder einmal auf 120 Mark (mit Zoll) in Berlin fallen. Dann wird wieder jeder Landwirth einsehen, daß nicht sein Fleiß, seine Energie und Klugheit, sondern die Rechtsordnung der Staatsgemeinschaft zuletzt den Erfolg seiner Arbeit bestimmt. Da die Konsumenten sich wohl noch erinnern, wie irrig ihr Glaube war, die billigen Preise von 1894 würden dauern, kann man damit rechnen, daß die nächste schwere Preiskrise der Landwirtschaft uns zur „organischen“ Politik der mittleren Getreidepreise führen wird.

Eine Lehrmeisterin der Caritas befürwortet Kinderhorte.

Bei der Gründung des St. Elisabeth Settlement in St. Louis ließ sich die Central-Stelle von bestimmten Beweggründen leiten. Sie wollte sich einmal die Gelegenheit verschaffen, mit der Armuth und ihren Problemen in steter Fühlung zu bleiben. Sodann aber sollte diese Anstalt die Nothwendigkeit der Kinderhorte beweisen, deren es, unsrer Ansicht nach, viel zu wenige in unserem Lande giebt. Die in St. Louis errichtete Kinderbewahranstalt sollte dann, so hoffte man, in Central-Vereins-Kreisen vorbildlich wirken. Diese Erwartung hat sich nicht erfüllt.

Unter der Ueberschrift „Eine Lehrmeisterin der Caritas“ ist in einem katholischen Verlag das Leben der Schwester Rosalia, aus dem Orden des hl. Vinzenz von Paul, die von 1787 bis 1856 in Frankreich lebte und wirkte, erschienen. Eines jener christlichen Frauenleben, die immer wieder zu der Frage berechtigen, was haben diesem die Frauenrechtlerinnen an die Seite zu setzen? Mit besonderer Genugthuung erfahren wir aus dem Buche, daß diese edle Ordensfrau eine Förderin und Befürworterin der Kinderhorte war.

„Da die Behörden sahen, welches Talent sie hatte auf die Jugend erzieherisch einzuwirken, lesen wir da, „verhandelten sie auch in allen Schulangelegenheiten stets mit ihr. Als es zur Sprache kam, ob man vielleicht Internate für arme Schulkinder gründen solle, trat Rosalie mit Entschiedenheit gegen diesen Plan auf, mit der Begründung, daß Internate dahin nicht paßten, wo die Armuth so riesengroß und das Leben so schwierig sei. Als ein sehr vermögender Wohlthäter sich bereit erklärte, alle Kosten zu übernehmen, beharrte sie bei ihrer Ablehnung. Ihre Antwort lautete: Es sind nicht die Kosten, die ich fürchte, aber ich bin überzeugt, daß der Aufenthalt bei den Schwestern (d. h. in Internaten) auf die Dauer nicht geeignet ist, die Kinder für ihr späteres Leben in Noth und Elend vorzubereiten. Die Leute, mit denen sie fernerhin leben und umgehen müssen, wären ihnen dann unerträglich und ihre späteren Heimstätten müßten sie verabscheuen.“

Dagegen hielt sie Schulen oder Horte, in denen die Kinder nur Tags über bleiben, für sehr zweckentsprechend und segensreich. „Sie waren dem eigenen Sein, heißt es in der Lebensbeschreibung, „dann nur für einige Stunden entzogen und kehrten abends zu den Ihrigen zurück, ihre vier kahlen Wände, ihr hartes Bett und ihre kärgliche Abendkost—ihre Aufgabe, für kleine Geschwister zu sorgen, dies alles würde ihnen nicht ganz so schwer, als wenn sie dauernd in ganz anderer Umgebung geweilt hätten. Sie brachten dann des abends ihre Schulaufgaben mit nach Hause, die Eltern bekamen Interesse für das, was sie lernten, und kamen so unbewußt selbst unter den Einfluß der Schwestern. So wurden die Kinder kleine Apostel für ihr Elternhaus. Der sonst betrunkene Vater befehlte sich der Mäßigkeit, damit er am Sonntagmorgen seine kleinen Mädchen in die Kirche begleiten konnte, und die Mutter, die sich sonst vernachlässigte, wusch sich und zog sich säuberlich an, weil sie die Verbesserung der Schwestern, wenn die Kleinen brav

seien, werde die Mutter sie zum Gottesdienst begleiten, nicht Lügen strafen wollte.“

„Diese Art von Beeinflussung und von Erziehung hatte Schwester Rosalie im Auge“, lesen wir weiter in der deutschen Ausgabe des genannten Buches. Und die Erfahrung gab ihr recht. Auch unser Kinderhort hat gerade durch den Einfluß, den er durch die Kinder auf die Eltern ausübte, in vielen Fällen segensreich gewirkt. Der Einfluß der Anstalt auf die ihr im Laufe von mehr als zehn Jahren anvertraut gewesenen Kinder aber ist ein unermesslicher. Im goldenen Buche der Notre Dame Schwestern wird die Wirksamkeit der drei Mitglieder jener Genossenschaft, die hier Tag für Tag 50—60 Kinder, z. Thl. Säuglinge, so liebevoll und gewissenhaft betreuen, sicherlich einst nicht an letzter Stelle stehen. Als der selige Mgr. Abbelen bei den derzeitigen Oberinnen der Schwestern der Notre Dame das Besuch der Central-Stelle, den Kinderhort zu übernehmen, befürwortete, hat er unwillkürlich auch seinem Ehrenkranz ein gewichtiges Blatt hinzugefügt.

Neomalthusianismus und Arbeitsbeschaffung.

Unter dieser Ueberschrift unterbreitet ein Priester den Lesern der „Schweizerischen Kirchenzeitung“ (No. 1. vom 7. Januar 1926) Anregungen, die auch bei uns trotz eines gewissen Unterschiedes der wirthschaftlichen Verhältnisse, Beachtung verdienen. Pfarrer C. C. Wirth schreibt:

Die katholische Moral steht gegenwärtig im Zeichen des Kampfes um das werdende Kind. „Du sollst die Empfängnis nicht verhindern, nicht abtreiben, noch abtreiben lassen“, dies sind die Mahnungen, die wir immer und immer wieder an das Volk zu richten haben.

Aber, was sagen wir zum oft gehörten Einwand: „Die heutige wirthschaftliche Lage macht einer kinderreichen Familie das Leben beinahe unmöglich“? Selbstverständlich antworten wir mit dem Hinweis darauf, daß die göttlichen Gesetze höher stehen als die „wirthschaftliche Lage“. Doch dürfen wir nicht glauben, daß wir damit unsere Seelsorgerpflichten restlos erfüllt haben. Wir müssen uns der kinderreichen Familien annehmen und dafür sorgen, daß den schulentlassenen Söhnen und Töchtern eine Lebensstellung werde. Sobald wir dies thun, werden wir aber, trotz Lehrlingsvermittlungsbureaux aller Arten, sehen, daß die Möglichkeit der Arbeitsbeschaffung für alle arbeitswilligen jungen Leute ein Problem geworden ist. Und während man noch mit der Versorgung des einen Jahrgangs der Schulentlassenen beschäftigt ist, meldet sich die gleiche dringende Angelegenheit schon wieder für den nächsten Frühling. So schlendern unsere jungen Leute in den besten Jahren in den Straßen herum und warten in erzwungenem Müßiggang auf Arbeitsgelegenheit. „Müßiggang ist aber aller Laster Anfang.“ Wir müssen den jungen Leuten Lebensbedingungen verschaffen, die ihnen die Erreichung des zeitlichen und ewigen Glückes durch ehrliche Verrichtungsarbeit möglich machen. Die Noth des Arbeitsmangels zieht immer weitere Kreise, so daß die Zahl derjenigen, (Schluß a. S. 431)

A German-American Army Chaplain at Newport News in the Civil War

A perusal of several volumes of the *Wahrheitsfreund* of Cincinnati, donated to the historical library of the Bureau, recently led to the discovery of a number of letters written during the early days of the Civil War by a Father Miettinger to the Editor of that distinguished and widely read weekly. Inasmuch as the author was a German-American and his letters deal in part with Catholics in the service, including a number of men of German birth or descent, they fittingly come within the scope of these pages.

Of the author, a Rev. Miettinger, we have been unable to ascertain but little. The first Directory of German speaking priests published in our country, and compiled by Rev. Ernst Ant. Reiter, S. J., "Schematismus der katholischen deutschen Geistlichkeit i. d. Ver. Staaten Nordamerikas (New York, 1869) lists Rev. G. Miettinger as stationed at St. Anne's Church, Holstein, Calumet Co., Wis., in the diocese of Milwaukee (p. 174-175), while in the index (p. 241) a cross is attached to the name, indicating that he died while part of the book was being printed. From the *Wahrheitsfreund* we can glean nothing about Fr. Miettinger except what little he says about himself. In one letter he refers to Suabia (Wuerttemberg) as his native country; he calls the Editor of the Cincinnati weekly, Mr. F. X. Brandecker, later founder and editor of the *Katholische Wochenblatt*, of Chicago, his countryman; he refers to having been stationed in New York City for a while; says that he accompanied the regiment to which he was assigned from Troy, where it had been recruited; that his credentials had been given by the Bishop of Albany. More than this we have been unable to learn from the letters, which cease in 1862. In these letters he calls himself "Feldpater," one of them he signs "Prof.," and only once does he affix an initial, G.

We have identified him with Rev. Gustave Miettinger, whose name (Meittinger, Mittaeger, Mithenger and Miettinger), appears in the precursors of the present Catholic Directory, in issues for the years from 1859 to 1867. In 1859 he was stationed at Nassau, N. Y.; in 1860, at Nassau, in charge of St. Mary's; in 1861, in Troy (East) in charge of "the German Catholic Chapel," which explains his joining the Troy Regiment. In 1864 (the Directories for '62 and '63 are not accessible to us at present) we find him as stationed at Mt. Pleasant, O., in '65 at "St Boniface, new Church building," in Piqua, Ohio (Cinc.); in '66 also at Piqua, O., and in '67 at New Berlin, Sangamon County, Illinois, in the diocese of Alton. In the Directory for 1868 he is neither listed among the living nor the dead, the Directories of those years containing an obituary for Bishops, priests and religious. Apparently he went from New Berlin up into Wisconsin, dying there in 1868.

As far as the scene of his labors described in these letters is concerned, it may suffice to point to the fact that in the end of 1861 and the beginning of 1862 there was practically no serious fighting around Fortress Monroe. It was in the Spring of that year that the Army of the Potomac moved to the peninsula formed by the James River, the York River, and Chesapeake Bay, gaining the important battle of Williamsburg in May. Fr. Miettinger's post scriptum to his last letter is dated March 19, and records the arrival on that day of a vast number of troops, which he estimates at 10,000. Thus the letters cease before the beginning of important operations in the territory in which he was stationed.—For the benefit of a large number of our readers we have translated these communications from the original.

* * *

Monroe and Newport News in Virginia,
September 18, 1861.

My Dear Editor and Countryman:—

I am writing this time from "Old Virginia," whose world renowned tobacco we smoked as students over in Suabia. Who would have thought, years ago, that I should ever, as an army chaplain in Virginia, send communications concerning a war to you as editor of a paper in Cincinnati! But time brings everything,—roses, war and—correspondences. It is raining today; and the Virginia rain is heavy, violent, and reduces the camp, ordinarily resounding with the boisterous clamor of war, to a restful, quiet place, in which scarce a soldier may be seen outside of a tent, with the exception of the sentinels and an occasional top-seigneur making a report. And so I am writing you these lines in my tent during this rain-made truce.

My regiment is the Second New York Volunteer Infantry, and is called the Troy Regiment, having been recruited in Troy. Colonel Carr, of this regiment, on leaving that city, had requested the Bishop of Albany for a Catholic chaplain, and so I came to be the army chaplain of this regiment equipped "with full credentials" by the Bishop. The regiment, about two-thirds of which is composed of Irish Catholics, has been stationed for about two months at Newport News, ten miles from Fortress Monroe, to which command all the regiments encamped round about here belong. There are so many pictures of Monroe in circulation that I may excuse myself from describing it. Newport News is neither properly a city, nor a village, nor yet a fortress, but merely a place which has an important military location on the James River, which is 4 or 5 miles broad at this point, and flows towards Monroe; in reality it is an arm of the ocean, the ebb and tide of which we witness here. Although Newport News is not a fortress, nevertheless it is a strong point, which could be taken only by a very large force. On the earthworks fronting the river heavy guns have

been mounted (in the James River, opposite to these batteries, ships carrying cannon are anchored), while on the land side we are protected by a deep ditch, extending all around us, by earthworks, palisades and batteries. As long as Newport News remains in the hands of the United States, the enemy can scarcely establish or maintain connections with Norfolk, which, strong and very important, lies diagonally across from us; nor can Fortress Monroe be imperilled.

We are literally "surrounded by foes." The enemy shore across from us displays an increasing number of batteries every day; from my tent I can look, with my glass, into the gaping maws of the cannons. On our land front the enemy has approached to within three miles of us. There has as yet been no serious engagement. In addition to the artillery we have here the following infantry units: alongside of us the Seventh New York Volunteer Regiment, called the Steuben Regiment, composed exclusively of Germans; then the Ninth New York Volunteer Regiment, and finally a battalion of Massachusetts volunteers. Of these troops more than one-half are Catholics—Irish, Germans, French. I am the only Catholic priest stationed here and I have, in addition to the soldiers of my regiment, a large number of other souls in my care. Among the Catholics the Germans are less distinguished for a religious spirit and the fulfillment of religious duties than are the Irish; however, I have the pleasure of knowing German officers and privates who are zealous Catholics, notwithstanding American influences and the war.

In general, Sunday is not properly observed; it could and should be observed better. There is too much cleaning of guns and other equipment, too much reporting, too many parades and inspections and the like; so many duties, in fact, that the poor soldier scarce finds time to attend divine service even if he were willing. As Catholic chaplain I do what I can. On Saturday afternoon, with the help of Catholic soldiers, a camp altar is erected under a large pine on the bank, something like the altars set up for Corpus Christi processions; devoted Catholic soldiers are of great help to me, while the lukewarm ones stay away, as usual. Saturday evening, at parade, the Colonel, at my request, has his adjutant read the order for divine services. The rest of the evening is free for confessions, my tent being the confessional, the floor the kneeling-bench and my knees the penitent's arm-rest. Ah, whoever sees the men going to the tent of the priest and coming away from it up until the hour of taps; whoever sees them, so devout, these officers, non-commissioned officers and privates, from various regiments and nations, must indeed believe in human sinfulness but also in human virtue, and in a *universal* Church, the promoter of virtue. Sunday morning at 6 o'clock I celebrate field mass and distribute Communion under God's dear, beautiful, open sky. A German corporal, Carl Rieth, of Albany, and an Irish soldier, Powers by name, of Troy, ordinarily serve my mass. Last Sunday dur-

ing Holy Mass it began to rain and to storm:—a German Captain held an umbrella over the Blessed Sacrament at Communion, while an Irish Captain prayed the Confiteor. Words cannot describe the emotions that filled my heart as I distributed Holy Communion to the men kneeling in the damp sand of the sea, officers and privates, Germans, Americans, Irish and French. The same faith in the hearts of all, the same priest for all of them, the same sacrifices for all, the same spiritual food for all:—*that is the great Catholic Church.*

In other respects the various nationalities evidence other characteristics. As I have said, my regiment is composed largely of Irishmen; one-third, and among them most of the officers, are Americans, and only one company is German. As a result, everything about me is done in American style; English is spoken throughout the entire camp; we have English newspapers, American cooking, strong drink, when drink is allowed, American customs, etc. Alongside of me, in the Seventh Regiment, everything has a German tinge; German is spoken throughout the camp, they have German newspapers, German cooking—naturally also soup, "Knoepfle," "Spatzen," likewise lager beer when it can be had, German songs, German customs, German quarrels and disputes, etc. As illustrations of peculiar coincidences experienced in American military life permit me to list the following, which are of interest to me and perhaps also to other readers of your paper: Col. v. Kapff, in the adjoining German regiment, is a native of Tuttlingen in Wuerttemberg. Elsner, a private, is a son of the erstwhile well-known Dr. Heinrich Elsner, of Stuttgart. First Lieutenant Krayer is a son of the master butcher Krayer in Oberndorf on the Neckar.

The soldier's life has its serious side indeed, but likewise its humorous phases and funny episodes; I will close this letter with an anecdote: A week ago the Rebel ship Yorktown came down the James River and began firing on our ships. Immediately the guns on our ships as well as those of the shore batteries returned the fire. Officers and men stood about gazing upon the gun duel. General Phelps himself got behind the large Sawyer cannon and took aim. I was standing, along with several other officers, almost at his side. At this moment a soldier of the Seventh Regiment, a native of Ehingen on the Danube and now one of our bakers, shouldered his way up to the gun, his clothes covered completely with flour, and pushing his flour-covered face next to that of Gen. Phelps, tried to watch the sighting of the gun by squinting along the barrel. "What are you doing here?" Phelps asked in his high, sing-song tenor voice. "I would like to see the shooting," the soldier replied. Whereupon the General answered: "Get out of here! Go back to the bakery in your white uniform and shoot loaves of bread into your oven. That's the artillery service I want you to practice." The flour-sack disappeared amid ringing laughter.

My next letter shall tell you something about

Monroe, where I also have a congregation of soldiers and a church for soldiers.

In friendship,

PROF. MIETTINGER.

Now Army Chaplain of the Second N. Y. V. R.,
Newport News, Va.

* * *

Father Miettinger's promised letter did not reach the Editor of the *Wahrheitsfreund* for more than a month after the first one had been written. In the issue of Nov 7 (p. 134) there is a brief communication dated October 31, at Newport News, in which the chaplain explains the delay as being due to a fever which laid him low and which incapacitated him, since he suffered attacks both in camp and in New York, whither he had gone. Now that he has returned he intends, as he writes, to send the promised letter soon. This latter communication, however, dated Nov. 10, at Newport News and published in the issue of Nov. 21 (p. 164), relates but little of camp life. In fact it is devoted entirely to a description of the attack of fever suffered by the writer; his journey, while fever-ridden, to New York, where he purchased musical instruments for his regiment, at the request of his Colonel and equipped with \$400.00 which he himself had raised among the men; a meeting with his sister, then a governess in New York, whom he had not seen since she was a mere child, the meeting taking place in the Held Hotel, where a mutual acquaintance introduced brother and sister to each other; and his return to camp.

* * *

After a delay, for which he feels impelled to excuse himself, Fr. Miettinger sends his next letter, dated "beginning of January," 1862, at Monroe and Newport News. The writer, who had returned from New York frightfully emaciated, so that his Colonel asked him where he had left the other half of himself, apparently was fairly well recovered from the serious attack of fever. It is a cheerful letter, again addressed to the author's "Landsmann." Fr. Miettinger writes (Jan. 23, 1862, p. 266-7):

My best wishes for your happiness and God's blessing for the beginning of the New Year for yourself as editor and myself as chaplain! This brief greeting probably contains about all we would desire to wish each other as countrymen, as cousins, as men who, in one way or another, have to do with a difficult group of people. On this occasion I extend to you and to my dear ones in the old country my most cordial best wishes. We have, in every fact, since my last report to you, passed from one year into another; yet you are still sitting at your editorial desk on the Ohio, and I am still lying in camp on the James River. After my long silence the saying still applies to me: I am coming slowly but surely. The unsettled state of my health, a good deal of work in the three Detachments Newport News, Monroe and Camp Hamilton; then, too,

the war itself; friction in our own regiment, where Germans and non-Germans, Catholics and non-Catholics, do not seem to be able to get along—these things have hitherto in part prevented my writing to you, and in part have affected my mood so that I would not write.

In my last communication, I agreed to lead you and your readers to Monroe. Very well. I shall endeavor to redeem my promise, although I wish to say in advance that I shall have less to say about the strategical value of this point than of religious conditions obtaining among the soldiers. Besides, I shall take a slightly roundabout way, as well regarding the route of our little journey as also in the matter of time.

Since my last report the military forces quartered here at Newport News have been increased considerably. Among other troops sent here are a battalion of Fire Zouaves and four companies of Col. Weber's German Turner Regiment. This Regiment, as also the Seventh New York Volunteer Regiment, the so-called Steuben Regiment, is rightly distinguished as being one of the most active and best drilled bodies of troops in the Army. It is to the camp of these four Turner companies that we are now wending our way on our trip to Monroe. It is Sunday, November 10; they are celebrating Schiller Day, and are celebrating it in a manner by no means inferior to that observed by me in the capital of Wuerttemberg, the poet's native land, where I witnessed memorial celebrations in the month of May. The camp lies at the east end of Newport News. According to Army regulations the camp of the four companies of Turners is divided along four streets, lined right and left by tents; across from the tents of the privates are those of the staff and officers of the line. It is now 7 o'clock in the evening, the beginning of one of those warm, moon-lit, delightful Virginia nights. From the camps of all the regiments men are trooping to the Schiller-Fest in the Turners' camp. We arrive also, after having noticed from afar the bright blaze of a brilliant illumination. You must not forget that in Virginia the foliage of the trees is still green and many flowers are still blooming in November. All the streets in the camp of the Turners are lined with saplings, green with foliage, set up in the ground as though planted (brought in from the nearby forest); we see garlands and other decorations of greens and flowers everywhere; pictures of the poet, emblematic drawings, quotations from his works in translucent letters, illumined from behind, are roundabout, and the entire scene is made bright by hundreds of lights and colored lanterns. The center of attraction is the theatre, situated in the middle of the camp. "Wallenstein's Lager" is being produced here, and, of course, the sermon of the Capuchin monk is greeted with resounding laughter by the soldiers; the excellent band of my regiment (the 2nd N. Y. Volunteers) is entertaining the crowds with music; it is a dense gathering, and men jostle each other, yet withal there is order and propriety.

On invitation of Major Schnepf, who hails from Baden, we enter his tent and enjoy a glass of lager beer in solid comfort, joining the while in the praise of our great countryman Schiller. Although, as a loyal son of the Church and as a Catholic priest, I am worlds removed from the religious views of the Turners, who call themselves "Infidels," yet I must confess that at all times they welcome me, "the *pfaff* of the Second Regiment," cordially, receive me with extreme friendliness and treat me with all the distinction due to my station and office. In fact, in my experience in the army I have found, as others have found, that hospitality and courtesy are inbred into the Germans and are characteristic of them in the same degree as are the unconditional and unrestricted confidence in and devotion to the priests characteristic of the Irish. As far as the Turners are concerned, I consider their self-confessed infidelity and lack of church affiliation neither deeply grounded nor very dangerous: their entire bearing is rather a matter of fashion and pride of enlightenment, and to a large degree they have more faith at heart and are intrinsically better than they pretend. I am strongly impelled to surmise that, when army life and the doings of the Turners will have become things of the past, many of them will quietly pursue their calling in civil life, as Christian, peaceful sons of their parents and as Christian, faithful husbands of their wives, and that many will again find their way into the Church on Third Street in New York. I do not approve of the Schiller-Fest as the best possible Sunday celebration and Sunday recreation, but as a far more appropriate and far more refined and honorable entertainment than card playing, telling of off-color jokes, novel reading and the like. At any rate the thoughtful execution of the plans and the orderly manner of conducting the celebration were very creditable to the artistic taste and the character of the Germans.

(To be continued)

Bishop McQuaid on the German-American Catholics and the Parochial Schools

When the Central Verein met in Rochester in May, 1874, that great churchman, B. J. McQuaid, was Bishop of the See of that name. He addressed the delegates during the afternoon session held on Pentecost Monday, dwelling, among other things, on the school question.

The German Catholics of our country have frequently been commended for the part they have taken in the development of the parochial school system. But there is one expression in Bishop McQuaid's address, delivered on the occasion mentioned, which is more significant than many a more flowery or laudatory remark on their achievements. He told the delegates: "When the Germans came into the field and began quietly to erect their parochial schools, the practical solution of the school question was begun."

Unfortunately the address was translated and printed in the German language in the report of

the Nineteenth General Convention of our organization; nevertheless, it seems worth while to reprint the entire paragraph from which these words were taken:

"Unter den wichtigen Fragen, die uns vorliegen, ist die Erziehung unserer Kinder die prominenteste. Da wir glauben, daß katholische Kinder auch katholisch erzogen werden müssen, so verlangen wir, daß sie so erzogen werden. Wir haben unsere Kirchen, in denen wir unsere Religion ausüben, und unsere Schulen, welche unsere Kinder für die Kirche erziehen sollen. Wir wissen aus Gründen, die keinen Zweifel zulassen, daß, wenn wir unsern Kindern keine religiöse Erziehung geben, dieselben dem Unglauben anheimfallen. Hierüber hat man schon lange gestritten. Schon viele Jahre vorher, ehe Sie in dieses Land gekommen sind, war dieser Kampf bereits entbrannt, aber wenn wir daran waren, einen Erfolg zu erringen, dann gab es leider manche, welche riefen: „Friede Friede!“ und — die Agitation der Schulfrage wurde wieder auf einige Zeit eingestellt.

"Als die Deutschen im Felde erschienen und in der Stille ihre Pfarrschulen errichteten, da begann die praktische Lösung der Schulfrage. Ihnen, den deutschen katholischen Männern, gebührt die Ehre, die Schulfrage für sich selbst praktisch gelöst zu haben. Sie kümmerten sich nicht um das, was andere thaten, aber Sie bauten sich Schulen für Ihre Kinder, in welchen dieselben katholisch erzogen wurden. Diese Ehre gebührt Ihnen. Aber dadurch ist doch die Frage nicht ganz gelöst. Es muß der Tag erscheinen, an welchem diese Lösung eintritt."

We hope, some day a history of the influence of the German Catholics on the development of the parochial school system in our country will be written. Let some one offer a prize, worthy of the task, for the accomplishment of this object.

The chapter on "Catholics in the Development of the Northwest," by John P. O'Hara, contained in "Catholic Builders of the Nation," is now available in brochure form. It is rich in historical lore of that humble kind, which tells of the deeds of plain folks in building up an empire. There are several references to men of German blood. Thus on page 18 the author, editor of *The Catholic Sentinel* of Portland, Oregon, speaks of some Catholic soldiers who were in garrison in the far Northwest during the formative period of its history, and contributed to the establishment of the Church in those parts. Among them, Mr. O'Hara discovered a German, of whom he relates the following incidents:

A typical case is that of William Kohlhauff, a native of Rhenish Bavaria, who after seeing frontier service in Minnesota volunteered (1855) for service on the Pacific coast with the 9th United States infantry. With his bride, Johanna Saling, he traveled to Oregon by way of Panama, arriving at Ft. Vancouver in January, 1856. After participating in several Indian campaigns he was mustered out in 1859, and moved his family to what is now the city of Walla Walla, where he built the first house from boards, and having glazed windows. He became one of the pioneer merchants of eastern Washington.*)

*) The reprint, a brochure of 25 pages, is dated Portland, Oregon, 1925.

The Central Verein and Catholic Action

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 Communications intended for the Central Verein should be addressed to Mr. John Q. Juenemann, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

Men of 'business' are a necessary part of any nation which engages in trading—God keep them. That men of 'business' should be our rulers is bad enough; that their way of thinking should permeate and possess the minds of whole nations of men is a tragedy compared with which war, pestilence and famine fade into insignificance.

ERIC GILL, O. S. D.,
 in *Blackfriars*.

Money of itself is a poor thing. During a generation we have, in this regard, assisted at enormous upheavals. That which yesterday had a great value was the following day totally depreciated, then re-counted to its former value. And out of all these vicissitudes, which presently become no more than memory, leaving no other trace, we come to one conclusion—that money is a horrible master but a magnificent servitor.

POPE PIUS XI.

Property in land has the highest value for him who, as it were, with his personality, takes root in the soil of the particular piece of land, who remains longest on it. An owner of this sort perceives, amid the change of the seasons and of fluctuations of politics and commerce, which perceptibly affect the momentary price, the highest, real and enduring value of the property; while the nominal or apparent value, established by some of these in-

fluences, is the most transitory and unreal valuation that can be found within the confines of a state. Neither more nor less is required for the correct valuation of a piece of property in land than a century of its history and that of the state, with the fate of which it is bound up for good or evil: joined with this should be such an unprejudiced understanding of the present moment and its bearing on eternity as is given to but few men. To ask: What is this piece of property worth? means: what is the momentary equivalent of an eternal value?

ADAM MUELLER.

In the same measure, in which international intercourse, which has assumed such unprecedented proportions, has rendered the growing power of money and credit unavoidable, it becomes increasingly necessary to have against that power a firmly established ownership in land, independent of it, which should set up benevolent limits to mobile capital and prevent the money interest from exclusively dominating everything. That monarchy will render the greatest service to true civilization which will be the first to dare withdraw itself gradually from the magic spell of modern economic teaching; which will be the first to realize that present money economy pure and simple is naught but the "revelation of that anti-social spirit, that proud egotism, that immoral enthusiasm for false reason and false enlightenment" (Adam Mueller), which has given birth to the terrible revolutions of modern times and threatens to lead men into still more terrible conflicts. The re-establishment of a counter-balance to universal mobility, by restoring ownership in land to its proper nature and purpose, must be one of the first saving steps out of the general material and moral deluge.

BARON V. VOGELSANG.

Liturgy to Help Bring Men to Christ the King

There is a happy development, but comparatively little heeded in our country so far, towards a liturgical revival. How important it may become and how opportune it is may be inferred from a passage in a statement by "Catholicus," writing in the *Guardian* (a British journal) on the Papal Encyclical Letter dedicating the world to Christ the King. Pointing to the "Pope's choice of the liturgy" as a means to counter prevailing error and propagate needed truth, the writer says:

"Through the most powerful means which Rome has to reach the masses of its faithful people—the splendid living imagery of words, action and song which we call her liturgy—she is going to proclaim anew and more clearly than ever that Christ is not only King of individuals, but also King of societies, that, therefore, in the dealings of class with class or nations with nations, just as in the dealings of individuals with individuals, the only standard of right and wrong are His precepts and His counsels; that no inferior Christian morality, charity and justice must characterize contracts between masters and workmen, state and state, and mother nation with colonies, than that which one may demand from the dealings of a grocer with his customer. . . The liturgy now to be prescribed is going to proclaim all over the world in the language of display, which ordinary men best understand, that any contract of which Christ would not approve is unfair and

unjust and that any politics which He would spurn is unworthy of any Christian, nay of any nation."

Commenting on this statement the *Examiner* of Bombay, India, adds: "If the Catholic liturgy, duly observed and adequately explained to the faithful, is a teacher so forcible and so well adapted to ordinary men, one cannot help reflecting how vigorous would be the Catholic life and how alert the Catholic sense in a parish were the people properly 'educated' in every successive feast and solemnity, each rite and ceremony which the Church prescribes. The liturgical year is a marvelous survey of the whole Catholic doctrine, and every feast and fast brings its own particular lesson and the special grace to make it fruitful. The Pope's choice of a liturgical feast (the feast of the Kingship of Christ) to convey one urgently needed lesson is a reminder that the best instructed Catholic is he who repeats year after year and penetrates ever more deeply each and every point of Catholic teaching which the Church's liturgy successively recalls."

That is the purpose of the newer liturgical movement—to induce Catholics to penetrate ever more deeply into each and every point of Catholic teaching which she recalls by her liturgy. Catholics are to come to "sentire cum ecclesia"—to think and feel with the Church—ever more intensively and ever more harmoniously. Fostered for a number of years in France and Germany, the liturgical movement seeks to bring about an intelligent and a constant union of Catholics first and later of all who are of good will with Christ the Eucharistic King. In our own country one of the most interesting developments may be witnessed in the influence radiating from O'Fallon, Mo., where two priests, Rev. A. A. Jasper, called by death in June, 1925, and Rev. Martin Hellriegel, assisted in a measure by the Sisters of the Precious Blood at the Motherhouse of that congregation, drew furrows in a fallow field and cast the seed of a movement which has since made itself felt. Readers of *Central Blätt* will recall the articles in which these two priests (July and August issues, 1925) set forth their conception of the liturgy as the key for the solution of the Social Question, while others may have noticed that quite recently *America*, of New York, published an exchange of opinions on what a Jesuit happily termed "the O'Fallon Mass"—the mass as celebrated under observance of long-forgotten but strangely appealing liturgical forms and practices in that Missouri community. Several devotional books and sundry styles of vestments are a few of the visible evidences of the influence emanating from that quiet village, but they are merely vehicles for the thought which is paramount, the thought of intimate union of the soul with Christ and His Church.

Elsewhere also there are evidences of a liturgical awakening. Rev. Hermann Joseph Untraut, of the Diocese of La Crosse, chaplain of St. Mary's Convent in Marshfield, Wis., has written, and published at his own expense, a book of 108 pages entitled "Liturgische Bewegung; Ein Beitrag zu ihrer besseren Wuerdigung." The chief burden of Rev. Untraut's message is: back to the "Gemeinschafts-

messe," the celebration of the mass under intimate co-operation between priest and congregation. This, and other recommendations, he motivates logically and with the aid of authorities of consequence. Regarding the attitude so commonly observed in our country towards the liturgy he says in part:

"Occasionally one hears the remark, 'America' is not yet ripe for the 'liturgical movement.' Strange, indeed; yet we so frequently pretend to be the leaders in all things and chant hymns of praise to the progress of the Catholic Church in our country. Should it not be possible to acquaint at least our schools, colleges, academies, seminaries and convents and monasteries with the 'liturgical movement,' and to have the 'missa recitata,' the 'community mass' celebrated in them? If in Europe, allegedly decaying, the liturgical movement is gaining ever more friends, is it proper that the Church of our country, strong in youthful vigor, should lag behind. It will not do so if the zeal, the endeavors, the laborers and sacrifices of European priests find imitators. Rev. Anton Jasper and Rev. Martin Hellriegel of O'Fallon may justly be called apostles of the liturgical movement in our country. What these two zealous priests have accomplished in this regard is admirable. Unfortunately, Father Jasper died on June 26, 1925. Rev. Wm. B. Sommerhauser, S. J., is likewise an advocate of the liturgical movement. Monsignore Joseph McMahon of New York is industriously engaged in his own parish in labors for observance and appreciation of the liturgy. The Seminary at St. Paul has begun to interest itself in the movement; in one of its chapels the 'missa recitata' is celebrated every day, and the participating students have come to love it. . . ."

Naturally also an order like that of St. Benedict, with its venerable tradition of loving observance of the finest expressions of the liturgy of the Church, is not indifferent to the newer movement. Advices from St. John's Abbey at Collegeville, Minn., are to the effect that the editorial staff of *Orate Fratres*, a liturgical periodical, to be published by the Liturgical Press of the Abbey, has been organized. Fathers Ermin, Virgil, Basil, Method and Cuthbert of St. John's are members, while the co-operation of the following other contributors has been assured:

Rt. Rev. Msgr. F. G. Holweck, St. Louis, the most distinguished American authority on the lives of the Saints; Rev. William Busch, Prof. of Church History at St. Paul Seminary; Rev. Patrick Cummins, O. S. B., Conception, Mo., formerly editor of *Sant' Anselmo*, published in Rome; Rev. Gerard Ellard, S. J., St. Louis; Mother Mary Ellerker, O. S. B., Duluth; Rev. Jeremiah C. Harrington, Professor of Moral Theology, St. Paul Seminary; Rev. Martin Hellriegel, O'Fallon, Mo.; Rev. Leo F. Miller, Professor of Dogmatic Theology, Josephinum College, Columbus; Rev. James E. O'Mahoney, O. S. F. C., Cork, Ireland; Mrs. Justine B. Ward, Washington, D. C.

Among the Benedictine exponents of a liturgical revival is also Dom Augustine Walsh, of the Benedictine Foundation at Washington, D. C., who, in *The Placidian*, published by the community of priests gathered there for purposes of special study, in words warm with love for the Church and her liturgy, appeals for a strengthening of interest in and a deepening of understanding of "that imagery of words, action and song" and color and raiment and light which is a means by which the Church speaks to the people. An understanding of the liturgy of Catholic worship, about which so many Catholics remain in ignorance, and which is, as Eric Gill says in an article on *The Church and Art*, printed in

Blackfriars, "a thing which the Church has made . . . he is the producer of it."

Unquestionably a sound liturgical revival may become the source of immeasurable blessings. It is incumbent above all on groups such as the one our people represent to hearken to the voice of those who, acting in the spirit of the Church and with the means she sanctions and loves, strive to strengthen the union of men with the Church and with Christ the King.
A. F. B.

Bishop von Ketteler's Attitude Towards Freemasonry

The General Intention of the Apostleship of Prayer for the month of February was announced as the "Defence of the Church Against Secret Societies." The German version of the intention, however, read: "Die Bekaempfung der Freimaurerei," a title far more specific than the other and voicing a demand for far more aggressive action than indicated in the former wording.

The more specific wording is not without precedent. From Clement XII down to Pius IX and Leo XIII Popes have pointed to the sectarian character of Freemasonry and to its hostility to the Church, naming it by name. The Encyclical Letter of Leo XIII "Humanum Genus" treats specifically and uncompromisingly of the attitude of the Church towards Freemasonry. No less outspoken than Leo was the man whom he designated as his great precursor in the realm of Catholic social thought, Bishop Wm. Emanuel von Ketteler. Nor did Ketteler treat of Freemasonry merely in a Pastoral Letter or sermon, but in a political brochure, which Bismarck considered of such consequence as to refer to it in his famous Kulturkampf speech, delivered in the Prussian House of Lords on March 10, 1873, and to decry it as a formulation of demands of "Papal politics." The brochure is indeed a program, a sort of groundwork on which the Center Party rested; that fact is stated in the title: "The Catholics in the German Empire: Draught of a Political Program." It is significant indeed that in so fundamental a document Ketteler embodied an outspoken condemnation of the Secret Society named.

Point XIII of the "Program" reads: "Prohibition of all secret societies, especially Freemasonry." This demand, and Ketteler's position towards Freemasonry are explained in the brochure in question thus:

"We do not demand the suppression of Freemasonry; but we have a right to demand that it engage with us, with open visor, in fair combat under the general laws of the State. Therefore we demand:

1. That the State prohibit all secret societies;
2. That, consequently, Freemasonry also must divest itself of its secret character;
3. That all exceptional laws in favor of Freemasonry be abrogated, and that Freemasonry, like all other political parties, be placed under the surveillance of the ordinary administrative authorities;
4. That the Government inspection of the lodges be exercised only by such officials as are in no way connected with Freemasonry." (Die Katholiken im Deutschen Reich, p. 115 s.)

"These demands," writes George Metlake, from whose "Christian Social Reform" (pp. 208-9) we quote the Ketteler statement, "are as urgent today as they were forty years ago." We would wish to add that while evidently some of them are not relevant to American conditions, they probably are still warranted as far as Germany and some other European countries are concerned. In principle, however, the reasons for Ketteler's position continue with us also. It should be further considered that, while we ordinarily are chiefly concerned with Freemasonry as a sect, von Ketteler wished it to be treated "like all other political parties." It is this twofold character of the Masonic movement that demands attention. At any rate, recognizing this twofold character, we can readily see that in blessing this intention of the Apostleship of Prayer His Holiness asked for the prayers of the faithful for success in the struggle against a foe who wields spiritual, intellectual and political power.

"Catholic" Bait

We have been sometimes stirred to wonder what would happen to a Chinaman who opened a "Confucian Laundry" or advertised "Buddhist Chop Suey." Or, for that matter, to a Negro who announced "Baptist Chitlins" or "Gospel Barbecued Spare Ribs" for sale. Or, again, to some of our separated brethren, who sought purchasers for "Reformation Overalls" or for "Luther Sausage."

Neither the Chinaman, nor the Negro, nor any of our Lutheran brethren need take offense at these remarks; they will not, if they read a bit further. For we are not inveighing against any of them, or against any one except certain of those of our own faith. For we, and other Catholics, have been fairly nauseated by advertising innuendo concerning "Catholic" businesses. Mr. Solicitor calls and tells you his printing office is owned by Catholics and therefore you ought to patronize his firm; a Railroad solicitor, who has heard that your society is arranging a convention, wants the delegates to travel over his road, and not over the competing one, telling you: "I used to serve mass for Msgr. J., and besides, we've got about six Catholics in our office while the U. and S. have only two." Again, you advise Mr. X. that you are interested in life insurance and that you would like to have information on the policies issued by Companies A, B, C, and D; and that you are not interested in Company E or F. Mr. X. sends you Mr. Y. who enters, ventures a "grip" on you and tells you: "I'm a member of O. Council and I want to sell you a policy in Company E." Or, again, you are offered stock or urged to secure protection against loss by fire in a "Catholic" company.

All of these experiences are bona fide. Yet, somehow, they escape some of the odium that attaches to the same sort of an appeal when it is submitted in printed form and is stated as bluntly as is done in a letter, dated February 3, 1926, and now lying before us. Let it speak for itself:

Dear Brother Knight:

The success of X..... X..... Butter in St. Louis is due

in a great measure to the support we have received from our own people, the Catholic institutions, and particularly our brother Knights. We are indeed thankful for this co-operation.

It might interest you and your friends to know that the three X boys (name of the owners of the company) and their father, who comprise the firm, are all members of Q.... Council of N. N., their sister is a Sister of..... at N. N., and the writer (a member of R.....) and the majority of our employes are also of our Faith.

You can see from the above that X. X. (name of the butter) is what might be called (and is called by many competitors) "The Catholic Butter." It is the writer's understanding that we are the only firm manufacturing creamery butter in a large way in the United States, who are Catholics.

As to the quality of X. X. Butter, permit us to say that it has been selected and is served exclusively on the tables of such institutions as Hotel, Hotel, John C.....'s, Inn, St.'s Hospital and other reputable St. Louis institutions.

The closing paragraph urges the recipient of the letter and his family to ask for X. X. butter "at your neighborhood store." To abuse in such a manner the sacred privilege of having been called to the faith is almost beneath criticism. Yet it is indulged in daily in some form or other, and that by people who would be shocked if their conduct were properly characterized to their face.

We Need a Strong Press

Labor, which is beginning to realize that many millions of men in this country will not be able to graduate from its ranks, since economic conditions are becoming more akin to those of Europe as time progresses, is recognizing the necessity of developing a strong press of its own. The leaders in the movement are trying to impress the recognition of this fact on the rank and file wherever an occasion to do so presents itself.

Quite recently the Information and Publicity Service Bureau of the American Federation of Labor pointed out that the public press had printed very little of the more important news of the 1925 Federation convention. "The daily newspapers simply gave extracts," says the *Federation Bulletin*. "Therefore, if the rank and file are to learn of the actions of the convention, it must come through the official and weekly labor press."

Furthermore, in its report to the last convention, the Executive Council of the American Federation of Labor, in dealing with the subject of the labor press, said: "With many questions vitally concerning the workers and the public unsettled, with open and underground attacks on the Labor movement and our fundamental American institutions persisting and developing, the Labor papers become sentinels constantly on guard for the instruction of the masses and their protection from those predatory economic, political, and judicial interests who are always at war against the cause of humanity. Service to the Labor movement and mankind is the purpose of the Labor press. We commend their efforts during the past year and urge that whole-hearted support be given them for the militant work now calling for the mobilization of all our powers."

Catholic action, of which Pius X has said that

it had always come to the assistance of the Church, and that the Church had always blessed it, needs a strong press every bit as much, and even more so, than labor. Unfortunately, Catholics on a whole do not realize this to be so, while many that do, do not support Catholic papers as they should. This may be partly due to the fact that so many of our Catholic papers devote too much space to local church news, which interests no one except a comparatively few people, engaged in the particular effort in question. Others are too colorless. A Catholic paper should not be disputatious, but always militant in times such as our own, when error and vice flaunt their banners in our face. As it is, one frequently gains the impression that some particular Catholic paper is entirely too much concerned with comparatively insignificant matters, while society is sliding off toward a chasm.

Developments in the Curtis-Reed Bill Campaign

While self-appointed prophets are predicting the ultimate adoption of the Department of Education scheme, as proposed in the Curtis-Reed bill, and others are foretelling the rejection of the bill during the present session of Congress at least, the advocates of the measure are losing no opportunity to work for the passage of the bill. By a prudent arrangement it was made possible during February for a large number of men and women, attending the convention of the National Education Association in Washington, to go on record in favor of the measure before the Joint Subcommittee of both Houses; and at the same time, we are informed, a rather odd ruling was made to the effect that statements of absentees would not be read into the record of the hearings! However, certain hours were set aside for the opposition to present its objections. Among the opponents known to have registered their views were the National Catholic Welfare Conference, the Chamber of Commerce of the U. S., the National Civil Liberties Union and several other civil liberty leagues and a few organizations from Massachusetts. The Central Bureau filed a brief directed against the bill, while a number of our State and District organizations have registered their opposition not only with their Senators and Representatives, but also with the chairmen of the Committees of the Senate and the House, which have the bill in their care, and with the members of those committees from their respective states. In the course of the month the Bureau submitted these names, with the suggestion to act, to the Presidents and Spiritual Directors of the State organizations of men and women.

From what we have been able to learn, the societies have been active in a number of states, and a number of them have received encouraging replies from their Representatives, some stating they would give heed to the wishes of their constituents, others declaring their personal opposition to the proposal and agreeing to do what they could to prevent its passage. For the present it appears that the best policy will be to withhold further action until the bill comes up in House or Senate, if that should

transpire. In the meantime, it will be well to continue to study the principles involved in the proposal and the issue at stake under present circumstances. For there can be no question but that, with the elimination of the appropriation of one hundred million dollars annually from the bill, the last objection has been removed in the minds of many of those who formerly opposed the measure, so that the numerical strength of the opposition has been weakened. For purposes of study and discussion the Central Bureau's brief*) may deserve the attention at least of smaller groups, such as study clubs, though the arguments should be considered by all who are interested in the project; and we trust all the members are interested in a movement in which the organization has been active for the past eight years.

OWN OPINION AGAINST THE PROPOSED DEPARTMENT OF EDUCATION

"What we need," the Nation's Chief Executive declared in his Memorial Day address of last May, "is not more Federal Government but better local government." We are in full agreement with this statement. Our opposition to the establishment of a Department of Education is based on the very fear that, in our opinion, it will tend towards more Federal Government and towards a further decay of local government. Nor can the former be accomplished without an ever closer approach to State Socialism, which, as has been correctly said, "employs the power of the government to produce those desirable and universal results which are not otherwise obtainable."

The desire, commendable in itself, to accomplish worthy purposes quickly and efficiently, which accounts to some extent for the favor this bill has met with in some quarters, is carried us steadily towards a centralization of government functions, far beyond the scope anticipated or intended by the framers of the Constitution. Serious minded men believe that the country has permitted itself to be led on by desire for centralized control until we are drifting away from democratic government and, while trespassing upon the rights and liberties of the citizens are weaning them from a performance of those duties which it has always been the cherished privilege of our people to perform.

The very dignity to be conferred on the Bureau of Education,—since the bill provides that after it has been constituted a Department the latter shall be represented in the President's Cabinet—leads us to the further belief that the tendencies we have spoken of cannot but gain strength if the present project is carried out.

The framers of our Constitution, who knew how closely allied to power is its abuse, were most careful to guard against the eventuality of abuse of power by any one branch of the Government. It should ever be the duty of the individual citizens as well as of the individual states of the Union to foresee dangers that may threaten their liberty and to ward them off. Grant the Federal government a Department of Education, with a Secretary in the President's Cabinet, and it will, without doubt, feel itself not merely entitled but even obliged to increase its functions and to exert an influence over education in all parts of the United States; before long discovering ways and means to establish a power akin to monopoly. When that shall have been accomplished a Dictator may decide what shall be taught in every school house in the country. Centralization is the basis of every autocracy, be it that of monarch or of a party.

It is from such considerations that we are opposed to, not merely the Curtis Reed bill, but any measure which would seem to us to possess the tendency to unduly increase the Federal power, or to carry it into a realm

which by its very nature should be reserved to the individual citizen, the communities, or the States.

We feel that we represent in this matter the best thought of the American people. We could quote many distinguished men in support of our contentions. However, it may suffice to adduce the opinion of Dr. Henry P. Judson, President Emeritus of the University of Chicago, who says: "The Federal Government should not seek, directly or by indirection, to control education in the States. Doubtless the Bureau of Education, under whatever form it may be organized, could very properly act as an important source of information. . . . The Bureau would more probably keep out of party politics and be on a more nearly scientific basis by remaining a Bureau. . . . There is no need for a Department of Education when there is nothing for the Department to control."

To Safeguard State Rights

While the dangers inherent in centralization of power in the Federal government were but little realized when the Central Verein began its opposition to the Smith-Towner Bill in 1918, it would seem that at present a great many of the citizens of our country are conversant with the thought that the growth of Federal power presents a problem to be debated and met.

Thus, on February 12th last a "State Rights Rally" was held at Dallas, Texas, with the purpose in view of forming a state-wide organization in Texas to oppose further encroachment by the Federal Government on the rights of the several States. This meeting was open to all citizens of the State; and both men and women from all parts of Texas attended, about one thousand in all. Among the resolutions passed at this meeting (which resolutions were transmitted to the two Senators and the Congressmen from that State) were the following:

"We deplore further centralization of power in Washington, and the tendency of Congress to establish a bureaucratic form of Government in Washington.

"We call upon the people of the several states in conventions assembled and through their respective Legislatures to pass resolutions and request their Representatives and Senators in Congress to cease the practices of which we here complain."

One of our members, Mr. Edward H. Lange, Chairman, Legislative Committee, Texas Staatsverband, attended the Dallas conference, and was subsequently appointed to the Executive Committee, the contemplated organization having been perfected.

An Appreciation of Bishop Spalding

The author of the Central Bureau's Free Leaflet on The Future of Organized Labor, Rev. Dr. Culemans, of Moline, Ill., recently had an article on The Social Teaching of Bishop Spalding, in the *Ave Maria* which, as Father Hudson, the editor of the weekly mentioned, says, is "of exceptional importance and excellence." Dr. Culemans' essay is based on thorough study of the works of the late Bishop of Peoria, who on numerous occasions participated in the conventions of the Central Verein and the Catholic Union of Illinois.

Those, who do not know his writings, will be better able to understand the great respect in which he was held by the American people after reading the following comment by Father Culemans

*) Submitted by the Central Bureau to the Joint Subcommittee of the Senate and House conducting hearings on this bill.

on a certain quotation from a book by the Bishop: "Encouraging words are these in the midst of the ego-tism and the strife and the bitterness that characterize the struggle for social betterment; and they are a clarion call to Catholics to be up and doing. For Catholics alone can bring to bear the eternal principles of right and justice upon the complex industrial and economic questions of the present day."

Bishop Spalding was essentially a man of encouraging words, a helpful friend to every just cause and a willing collaborator. Forgotten by the present generation, his memory is sure to be revived when our people will once more bethink themselves of the men who helped to mold our nation.

With the Hospital Chaplain at Ft. Sam Houston

The work of the Chaplain at the Base Hospital, Fort Sam Houston, Texas, is progressing nicely. Besides the monthly allowance Father O'Gallagher was recently sent prayerbooks for use in the Catholic chapel at the Post. Writing to us on February 26th, he says:

"The little prayerbooks were most welcome to all. The nurses said they were just what was wanted in the chapel."

As usual there is a large number of patients in the hospital, and among them many Catholics. The chapel has been refitted. In fact, Father O'Gallagher has installed a splendid organ. He has been assisted at divine service by various Catholic groups from San Antonio. On the 21st of February the Liederkrantz, of St. Joseph's Church, composed exclusively of members of the Central Verein, sang at the high mass. In reporting this circumstance to the Bureau, the Chaplain adds: "They went wild with joy in the hospital."

Our Historical Library

The slowly growing Historical Library of the Bureau has received a number of especially desirable volumes through the generosity of the President of the Philadelphia Branch of the C. V., Mr. Anthony J. Zeits, who is himself a collector of Americana-Germanica.

His latest contribution consists of the following volumes:

Falckner's *Curieuse Nachricht von Pensylvanien*. The Book that Stimulated the Great German Emigration to Pennsylvania in the Early Years of the Eighteenth Century; a reprint, Philadelphia, 1905; Sachse, J. F., *The German Pietists of Provincial Pennsylvania, 1694-1708*, Philadelphia, 1895; Seidensticker, Oswald, *The First Century of German Printing in America, 1728-1830*, Philadelphia, 1893; *Chronicon Ephratense, a History of the Community of Seventh Day Baptists at Ephrata, Lancaster County, Pa.* (translated from the original German by J. Max Hark), Lancaster, Pa., 1889; *The Music of the Ephrata Cloister*, also Conrad Beissel's *Treatise on Music*, as set forth in a preface to the "Turteltaube" of 1747, Lancaster, 1903; Wollenweber, L. A., *Gemaelde aus dem pennsylvanischen Volksleben*, Cycilus I., Philadelphia, 1869; Zucker, A. E., Robert Reitzel, Philadelphia, 1917.

These volumes were purchased; we do not expect every member to go to the expense of Mr. Zeits did. But we may reasonably expect our members to be watchful and to send us any books or pamphlets, dodgers or letters, in any way pertaining to the German-Catholic element in the U. S., which they may be able to obtain without making a great sacri-

fice. Newspaper-clippings, and of course entire volumes of Catholic papers, are also desired. There is a good deal of such material around; at times things of a documentary nature are destroyed that would be invaluable in a library such as ours.

An Orphan Association Unique in Many Ways

Like other older orphan associations, founded by German Catholics in our country, St. Vincent's German Orphan Association of St. Louis, organized in 1849-50, is a lay organization. Regarding this and other distinctive characteristics of the society and the institution, His Grace, the Archbishop of St. Louis, the Most Reverend John J. Glennon, recently wrote in his letter of congratulation addressed to the society on the occasion of its diamond jubilee:

"This St. Vincent's Home is unique in many ways: as for instance, that its management is in the hands of the laity in association with the Clergy, and particularly aided by the good Sisters in charge of the Home. It has made no appeal for public aid; nor has it been benefited by any of the many charitable drives promoted among our citizens. Its sole support is the voluntary offerings of its friends, whether as individuals or through their parishes; and yet, though limited in resources, the Home has grown from day to day, ever expanding in its mission to the homeless and the orphans. And for the many years and the many children it has served; for the unselfish services rendered by the Sisters in charge; for the care, zeal and devotion shown by your Board, our thanks and gratitude are due; and in sending you our greetings and good wishes for your Jubilee I believe I should include the good wishes of every charitable soul in the archdiocese."

Central Bureau Endowment Fund

A Handsome Contribution from a Member in Pennsylvania

The increase in the fund amounted to less than four hundred dollars last month, the total received being \$373.00. Of this amount \$250.00 came from one individual, Mr. Andrew Geeck, of St. Mary, Pa. Mr. Geeck, whose charitable disposition has been known to the Bureau for some years, sent us \$500.00, with instructions to apportion the money between the Bureau and some other worthy cause. Our suggestion, to place one-half in the Endowment Fund and to use the other for the cause of the Missions was acceptable to the donor, who has thus once more given a splendid example of thoughtful interest in our endeavors.

Mr. Geeck's contribution made up more than two-thirds of the moneys received during February for the Fund. The other items, grouped according to states, represent \$50.00 from Illinois, \$43.00 from Missouri, \$25.00 from Wisconsin and \$5.00 from Texas. The Missouri items come from five sources. St. Leo Benevolent Society in Kansas City having sent in \$35.00, while the balance was contributed by four individuals in St. Louis, all of whom have repeatedly given occasional savings to the fund, in addition to their share in their society and parish quotas.

* * *

In looking over the acknowledgments for contributions for the Fund one will notice that since

the beginning of the collections we have received only \$1800.00 in securities. Surely such a meagre showing is out of all proportion to the intended minimum amount of the fund and to the means and generosity of our people, so frequently displayed on other occasions. There are unquestionably at least several thousand men and women either in our organizations or at least approachable by our members, who could well afford to contribute at least one fifty-dollar Liberty bond. Some could afford to turn over securities valued at one hundred dollars, others could give bonds or Real Estate Notes of higher value. This is one field in which apparently but little enterprise has been shown by officers and members alike in their efforts at raising the shares allotted to the several state organizations. We wonder if the remainder of the Lenten season would not be a most opportune time to make an attempt in this direction.

* * *

A serious difficulty is met with by the Endowment Fund Committee of the C. V. and the Bureau in their endeavors to solicit the affiliated societies for amounts outstanding on the fund. It is the lack of records showing the share of each society in the obligation towards the fund, the amount raised by each and the balance due in each instance. The reason for this situation is that in most of the state organizations such lists have not been prepared, or, if prepared, have not been turned over to the Committee. The contributions, in a number of instances, have been sent in in bulk, several hundred or several thousand dollars, or even larger sums, to be credited to the state organization.

The State Leagues of Texas and Minnesota, we are aware, have practically perfect records of this kind; perhaps some of the other organizations have also. One such set of records has just recently been sent to the Central Bureau, that prepared by Mr. Frank J. Dockendorff for the C. V. of Wisconsin. His tabulations show the membership of all the societies affiliated in the State League, the portion of the total allotment of the state assigned to each society, the sums thus far contributed and the balances outstanding. The lists show three groupings: one is made up of the societies that have contributed their share in full; another of those that have done so in part, while the third is composed of the societies that have thus far done nothing towards the fund.

The first of these lists proves that sixteen societies, consisting of 1,859 members in all, have raised \$5,710.54, while their quota was \$4,647.50, this group thus having \$63.04 to their credit over and above their minimum allotment. In the second, largest group, there are forty-six societies, with a membership of 6,716, and a quota of \$16,790.00, of which amount they have raised \$9,091.95. The third group, the twenty-four societies that have contributed nothing towards the fund, have 1,615 members, and an allotment of \$4,037.50.

The Wisconsin allotment is \$25,000; of this sum \$15,665.94 have been paid. If the delinquent so-

cieties would do their share, the state organization would not only be in a position to close the campaign but also to point to their having oversubscribed their quota. Mr. Dockendorff assures the Bureau that he will continue his activity in the interest of the fund. He is better equipped to do so with the records he has available than is the C. V. Committee, which, for the reason given, lacks the proper tabulations for almost all of the states.

* * *

One of the laymen recently approached by Rev. A. Mayer for a donation for the Endowment Fund, answered saying that he was quite familiar with the good work, "the immense amount of good" as he says, accomplished by the Bureau, but he felt that since he had acted as the chairman of a committee which had raised \$500.00 for that very purpose, he would wish to wait and see whether or not those members of the C. V., who have not as yet contributed anything, would do their duty. Before contributing further, and before asking anyone else to do so, he writes, "I would rather wait a while in order to discover whether the other members will not wake up and do their part." He is of the opinion that the Endowment Fund "should and must be raised," and he says he is willing "to help some more should that be absolutely necessary."

Is there not some way of bringing this communication to the attention of the laggards? Or do the officers of our societies assume that these members are so absolutely devoid of a true sense of honor that they cannot even be shamed into doing their duty?

February at St. Elizabeth Settlement and Day Nursery

The record of cases handled during the month by St. Elizabeth Settlement and Day Nursery, and that of attendance days and children at the institution, continues at approximately the level of the past two years. February opened up with 40 families listed as active cases, these families having 62 children; 9 new cases came up for care, the number of children in these families being 17; 6 cases of families, with 8 children in all, were closed, leaving the cases of 43 families, with 71 children, active at the end of the month. The average daily attendance of children at the institution was 62. Lunches served the wards of the Day Nursery totaled 581, while 696 lunches were provided for school children who have no one at home to prepare a meal for them at noon. In 212 cases no charge was made. Eight children were escorted to the dental clinic of St. Louis University for dental treatment, by a member of the Ladies of Laclede.

Contributions of partly worn clothing were received from members of SS. Peter and Paul, Holy Trinity, St. Francis de Sales and St. Margaret parishes. Sixteen extern poor were given shoes and clothing and a surplus supply of wearing apparel was forwarded to the Central Bureau for shipment to Indian missions. A stove and a table were given to a needy family.

The Mission Unit of the Cath. Women's Union and

the Sewing Circle of the same organization met in the Settlement during the month.

The Social Visitor's record shows 8 visits in the interest of Settlement families, 3 to the Bureau, and 21 in behalf of patients in the Maternity Ward of City Hospital. In this latter phase of the work 14 new cases developed and the Visitor handled 12 old ones. One of the new cases is that of an unmarried mother. Arrangements were made for the baptism of two infants, and a partial layette of 9 pieces was given one of the mothers.

With the C. V. and the State Leagues Convention Dates

Cath. Central Verein of America and Cath. Women's Union, Springfield, Ill., June 26-29.

Cath. Union of Mo., Herman, May 16-18.

Staatsverband of North Dakota, Richardton, June 8-9 (tentative).

C. V. of Illinois, Springfield, June 26.

C. V. of Pennsylvania, Pottsville.

Cath. Union of Ohio, Cincinnati.

In the respective states, the Branches of the Catholic Women's Union will meet jointly with the men's organizations.

Delegates From Abroad Expected at C. V. Convention

Preparations for the Springfield convention of the C. V. are well under way. Unquestionably a number of priests, laymen and women attending the Eucharistic Congress in Chicago will come to the convention. The suggestion of combining with the C. V. meeting, as an integral part of it, a conference on international peace, has been well received in various quarters.

About the middle of February the Rev. F. Spiecker, of Berlin, who was in the U. S. on a mission from the prospective German delegates to the Eucharistic Congress, visited the Central Bureau and expressed his hopefulness of inducing a representative group of the delegates from Germany to make the journey to Springfield. From a letter received by President Chas. Korz from the national office of the Kolping Society of America, this organization intends to bring their fellow-members and guests from abroad from Chicago to Springfield, whence they will go to Cincinnati for their own national convention. Among the guests who will participate in these functions are Rev. Dr. Hurth, International President, and Dr. Nattermann, International Secretary of that organization.

C. V. of New Jersey Active Against Sterilization Bill

During the last year's session of the Legislature of New Jersey the C. V. of that state took a determined stand against proposed legislation for the sterilization of defectives, and now that a similar measure is up for consideration in the law-making body, our New Jersey branch has again declared its opposition to that measure, incorporated in what is known as Assembly Bill No. 53. At a meeting of the Executive committee of the State League, held in Elizabeth, the preliminary action of the Legisla-

tive committee was approved and the committee authorized to enlist the co-operation of all affiliated societies in this and other matters pertaining to legislation in Congress and in the State Assembly.

While in the case of two measures pending in the Assembly the Legislative and Executive bodies agreed to postpone action until further information regarding them had been obtained, steps have been taken in the matter referred to, and likewise in support of a bill proposing to regulate the labor of women, and another providing for the acquisition and perpetual maintenance by the State of the General Steuben Home in Bergen County.

National legislation, regarding which action has been taken, includes the Curtis Reed bill for the creation of a Department of Education, the Registration of Aliens bill, the Vail bill for the removal of restrictions affecting circulation of information concerning the use of contraceptives, and the proposed modification of the Volstead Act. Further, efforts that might lead to a settlement of the Coal strike were considered.

All in all, a busy session as far as legislative matters, and other public affairs, were concerned, a session enlivened in addition by discussions in which priests and laymen participated. However, other matters also received the attention of the men and women present. Reports were received from the District organizations in Essex, Passaic and Hudson Counties, as well as from the societies in Elizabeth and New Brunswick. Organization plans that were favorably acted on include contemplated visits to Rahway and Linden. Yet another matter that was discussed was participation of a large delegation in the Eucharistic Congress in Chicago in June. The officers of the State League are anxious to secure 100 participants, who will enjoy the privilege of special railroad rates.

Minnesota State League to Support Building of Chapel for Soldiers

A number of important matters engrossed the attention of the members of the Executive Committee of the Staatsverband of Minnesota, in session on Feb. 4 in St. Paul. Mr. Joseph Matt having reported that a chapel is being erected for use of the soldiers at Fort Snelling, the Board decided to urge all affiliated societies to support the building project as generously as possible. A special appeal is to be addressed to the societies in the interest of the undertaking.

Notice was taken also of a acknowledgment from His Grace Archbishop Dowling of a gift from the Staatsverband, which has been turned over to the Archbishop Ireland Educational Fund. Further, the Board instructed the Secretary to advise the societies, still delinquent in the matter of their quota to the Central Bureau Endowment Fund, that unless remittance is made by April 1, the names and outstanding amounts will be published in the *Vereinsbote* of the Staatsverband.

The Curtis-Reed bill for the creation of a Department of Education in the Federal Government was discussed and action decided upon. A communication was ordered sent to the Rev. Clergy and the affiliated societies urging representations to the Congressmen and Senators against the measure, and further the Propaganda Committee of St. Paul and New Ulm, the formation and activities of which were lauded, was requested to concentrate on study of the bill and to prepare for addresses on it subject to call.

With the Catholic Women's Union

Official Call to the National Convention

Rev. A. Mayer, as Spiritual Director, Mrs. S. C. Wavering, as President, and Miss Rose Kaltenbach, Secretary, have issued the official call and invitation to the convention of the Cath. Women's Union of America, to be held jointly with that of the men's societies of the Central Verein on June 26 to 29 in Springfield, Ill. A special request is directed to the Reverend clergy, urging a numerous attendance on their part, and the officers and members are reminded that, because the convention is held earlier than usual, it is necessary to make the proper arrangements at an early date. The invitation says in part:

We have every reason to believe that the Springfield convention will be a noteworthy gathering of Catholics from all parts of the country; especially since an invitation has been extended to many dignitaries of the Church and other visitors from abroad to the Eucharistic Congress in Chicago, to honor us with their presence.

The spirit which is to permeate both gatherings is identical. The impressions received at the Congress, the enthusiasm for the Holy Cause of God to be awakened there will, we earnestly trust, be reflected in our meetings.

The motto selected for this year's convention, "The Social Significance of the Holy Eucharist," is in close accord with the purpose of the Congress.

The Catholics of Springfield, with the approbation of their Bishop, the Rt. Rev. James A. Griffin, are co-operating with the Reverend clergy in the work of preparing for the convention. The convention is to be a real beginning of renewed practical and well-planned activity in the field of social effort. The Spiritual Director and the other National officers are busily engaged in preparing a program of Catholic Action, for we realize that at no time in the history of the world was there greater need for the presentation of the Catholic viewpoint and for organized effort for the safeguarding of social justice and social morality.

Miscellany

Our brochure "The Four Great Evils of the Day," written by Rev. Father F. J. Remler, C. M., is considered "timely and impressive" by the editor of the *Fortnightly Review*. Mr. Preuss hopes "it will be widely read."

An entire library came to the Central Bureau recently as a gift of the Sacred Heart Young Men's Society, of Racine, Wis. The books having served their purpose, the members adopted this manner of increasing their usefulness.

The library consisted of 245 books; 217 in German and 28 in English.

As of February 5th, the Financial Secretary of the C. V., Mr. John Q. Juenemann, reported having received \$1600.90 for the Peter's Pence.

In addition, the Minnesota Branch of the Catholic Women's Union had a separate account of \$65.90 for the same purpose. The lists published thus far do not include \$142 collected by the Catholic Women's Union of America. Totalling these items, something over \$1,800 has been raised as the result of the appeals issued.

In order to complete the foundation of a free bed in a Catholic medical mission in India the Cath-

olic Women's Union of Philadelphia arranged a production of "The Upper Room," a play dealing with the Passion, to be given in St. Alphonsus Hall in Philadelphia.

The Philadelphia group have arranged several entertainments for this purpose and hope to thus round out the required sum.

The Free Leaflets, published by the Bureau, are in good demand. Frequently priests call for them, intending to use one or the other on a special occasion.

Thus recently the pastor of a parish in the diocese of Springfield, Ill., requested 100 copies of Free Leaflet No. XXVIII, The Evil of Mixed Marriage, adding: "Am preaching on marriage during Lent, and mixed marriage will be one of my subjects."

The Mother Superior of a Catholic Sisterhood, engaged in visiting the poor and afflicted, having referred to our "excellent monthly, Central Blatt and Social Justice," continues:

"I received the copies of the magazine you sent me and enjoyed reading the many instructive and interesting pages. The Department of the Woman's Apostolate is timely and well planned."

A priest in Texas, having been sent a bill for his subscription to *Central Blatt and Social Justice*, from November, 1925, to the same month, 1926, sent a prompt reply, adding:

"You are surely entitled to the amount requested, since you publish such an up-to-date magazine. I would wish that every Catholic in the United States read it; untold good would follow from it."

The *Ave Maria* prints the following comment on one of our recent brochures, in the issue of March 6th:

"Excellent suggestions for lay folk as to the manner of teaching religious truths to children are offered by Josephine Van Dyke Brownson in a pamphlet, entitled 'Stopping the Leak.' The co-operation of such organizations as the Catholic Instruction League, to complement the work of priests and Sisters, is widely felt. The policy of the League is clearly set forth in the present pamphlet. . ."

The societies in St. Cloud, Minn., affiliated in the Minnesota Staatsverband, some time since arranged to have joint meetings. The societies met twice in St. Mary's parish hall; at the second meeting Mr. Paul Ahles submitted a program of social topics to be treated at later sessions.

The Rev. Father Luke, O. S. B., Vicar General of the diocese of St. Cloud, and Mrs. Josephine Schellinger, President of St. Margaret Society, delivered addresses.

A communication from St. Charles Seminary, at Carthagen, Ohio, dated February 17th, informing us that we had been sent recent issues of the *Nuntius Aulæ*, missing from our files, contains the following much appreciated words of commendation of our activities, by Rev. Gerard Hartjens, C. PP. S.:

"While writing to you, I take the occasion to congratulate you and the good men in your office on the splendid work you are doing, which is obtaining recog-

dition among our non-Catholic brethren of our country. I was delighted to see the *Ave Maria* quote you repeatedly these last few years."

Secretaries and promoters are urged to write to the Bureau for copies of the Free Leaflet: "The Kingship of Christ." Written by the Rev. Chas. Bruehl, Ph.D., of St. Charles Seminary, Overbrook, Pa., it treats of the deep significance of the proclamation by the Holy Father Pope Pius XI. of the annual feast of Christ the King. The kingship of the Savior is defined and the duty of reinstating Him in power over the individual and society and over the nations of the world explained.

Our leaflet "The Evil of Mixed Marriages" has been improved by the addition of two pages, dealing with fundamental difficulties preventing an agreement between Catholics and non-Catholics in questions affecting marriage. The leaflet should again be used even where it has been distributed.—Requests for copies of Free Leaflets should in all cases be specific; the secretary or promoter should state how many copies he can judiciously distribute.

Among the unassuming co-workers of the Bureau are a number of men and women who from time to time send or bring magazines, newspapers, and sundry articles for the missions. As a slight expression of thanks and as an encouragement for others we append the following list covering various contributions, other than money, received during the month of February:

Mr. Stephen Stuwe, St. Louis (1 clock and magazines); Mrs. C. Schuler, St. Louis (candles, books and magazines); Mrs. E. Gummersbach, St. Louis (a large quantity of clothing and a number of pieces of furniture); Mrs. M. Bonner, St. Louis (candles and magazines); Notre Dame Sisters, Motherhouse, St. Louis (13 large cartons of magazines); Mr. Jos. Erlench, Toledo, O. (magazines); Mr. M. Schweighardt, Passaic, N. J. (magazines); Mrs. D. W. Kuhley, Syracuse, N. Y. (newspapers and magazines); Mrs. U. Berens, Walker, Kas. (newspapers and magazines); Mrs. Teresa Dick, Columbus, O. (magazines); Mr. Jos. Knobbe, Florissant, Mo. (magazines). To this list we must add the management of the *Southern Messenger*, of San Antonio, which week after week sends the Bureau a dozen or more copies of that weekly for remailing to Catholics in districts where Catholic reading matter is scarce.

Books Recommended

Liturgische Bewegung. Ein Beitrag zu ihrer besseren Wuerdigung, by Rev. Hermann Joseph Untraut, Marshfield, Wis. Privately printed. 108 pp. 25 cts., paper covers.

The "Liturgical movement," yet in its infancy in our country, though diligently fostered for several decades in France and Germany, is sketched by the author, who has condensed considerable material on this history and on the liturgy of the mass, drawn from dependable sources. Fr. Untraut pleads for the resumption of closer participation of the faithful with the celebrant in the sacrifice of the mass. His extensive remarks on the congregational mass are not, however, intended to represent the sum-total of the "liturgical movement." Rather, he himself says (p. 89), "the purpose of this movement is not only to acquaint the people with the 'missa recitata,' but also to introduce the people to an understanding of the entirety of the divine services of the Church." His own contribution is intended in part to serve this purpose also.

The Liturgical Sacrifice of the New Law, by Joseph Kramp, S. J.; authorized version by Rev. Leo L. Miller, D. D., Professor of Dogmatic Theology, Pontifical College Josephinum, Columbus, O. B. Herder Book Co., St. Louis, 1926, Cloth 232 pp., price \$1.50.

Fr. Kramp is an authority to whom the promoters of the young liturgical movement in our country refer of necessity and with real pleasure. For the American movement, emanating at least in large measure from O'Fallon, Mo., is related to that with which this German Jesuit is identified. It should be greatly benefited by Dr. Miller's rendering into English of Fr. Kramp's views on the liturgical sacrifice of the mass. The movement needs all the aid that can properly be given it. For Dr. Miller is right in saying: "The language of its ancient symbolism (the symbolism of the liturgy of the Church) must be learned anew, for the modern world has ceased to understand and use in a personal way these symbolical religious actions." Sad to relate, this applies even to the liturgy of the mass; hence the fundamental value of Fr. Kramp's and Dr. Miller's contribution to what is hoped may be a revival of understanding and appreciation of, and a more general participation in, the liturgy of the Church.

Final Protocol of the Locarno Conference, 1925, and Treaties Between France and Poland and France and Czecho-Slovakia. Preface by Nicholas Murray Butler, New York, 1926.

Whatever may be the judgment of history on the Locarno Protocol, its significance for the present era cannot be gainsaid. Its provisions should be known to those interested in world affairs and efforts to establish peaceable relations between nations. Since *International Conciliation* for January, published by the Carnegie Endowment for International Peace, contains both the French and English version of the Protocol, no one need be without a copy of this document. It may be obtained from the Foundation for the nominal sum of 5c. Publication office, 44 Portland St., Worcester, Mass.

A Willing Co-operator

It gives us pleasure to acknowledge our obligation to Mr. Charles P. Leyendecker, Secretary of St. Peter's Benevolent Society, of St. Joseph's Parish, Omaha, Neb., who has rendered us valuable services in trying to trace a certain Austrian who came to our country about twenty years ago and who was last heard from in Omaha in 1909.

For a number of years past, the Hilfsverein fuer Christliche Ehen in Vienna has referred to the Bureau all cases which make it necessary to establish the whereabouts or the death of an Austrian emigrant, who had gone to America, only to be lost out of sight here. Although it is virtually a desperate undertaking to trace these wanderers, we always try to do so in the hope of being able to obtain the information desired, because we realize that with its aid it may be possible, at least in some cases, to assist some unfortunate woman living in concubinage to marry and to give her illegitimate children a better status.

The greatest obstacle we meet with is the lack of co-operation on the part of the people we approach to assist us to make the necessary researches. Mr. Leyendecker proved an exception to the rule, going to considerable trouble to satisfy our request.

Aus dem C. V. und der C. St.

Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.

Rev. Dr. Jos. Dah, Columbus, O.

Gas. Korb, Butler, N. J.

Rev. Theo. Hammel, Reading, Pa.

Rev. Wm. Engelen, S. J., Toledo, O.

Rev. A. J. Münch, St. Francis, Wis.

Joseph Matt, St. Paul, Minn.

D. Juenemann, St. Paul, Minn.

B. Dielmann, San Antonio, Tex.

E. Kunkel, St. Louis, Mo., Leiter der C. St.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen u. s. w. für die Central-Stelle oder das Central-Blatt and Social Justice richte man

Central-Stelle des Central Vereins

3835 Westminster Pl., St. Louis, Mo.

Die Wahrheit können wir niemals preisgeben, das darf die Liebe nicht fordern. Die Wahrheit ist aber nicht selbstförmig, nicht schwankend, oder gar widersprechend, sondern nur eine. Sie kennt nur ein Ja und ein Nein. Tolerant ist und kann jeder sein, aber nur der Teufel ist neutral.
A. Wibelst.

Bemerkenswerthe Leistung eines Legislativkomitees.

Besonders eine Stelle verdient aus dem Schreiben, aus der Präsident und der Sekretär des Central-Vereins von Wisconsin, die Herren Frank Blied und Frank Reiske, an die angeschlossenen Vereine gerichtet haben, herausgehoben zu werden. In der Einleitung ersuchen genannte Beamten um Entrichtung der Kopfsteuer, worauf sie die größeren Posten anführen, für die die Verbandskasse aufkommen mußte. Unter anderm ist ein Posten von \$200, die Gesamtauslagen des Legislativkomitees. Im Anschluß daran wird erklärt:

„Wir können nicht umhin, zu bemerken, daß die Arbeit des Legislativkomitees, unter Leitung von Rev. J. Oberle, ein Katholik des Staates viele Tausende Dollars erspart hat. Es wurde nämlich in das Initiative- und Referendum-Gesetz auf Anregung des Staatsverbandes eine Bestimmung eingeschaltet, welche verhindert, daß Volksabstimmungen über religiöse Angelegenheiten anberaumt werden dürfen. Dieser Passus des Gesetzes wird manche Wahl überfragen, die die Pfarrschulen betreffen, in unserem Staate verhindern. Diese Leistung des Legislativkomitees sollte nicht schon genügen, jeden Verein zu bewegen, sofort mit freudigen Jahrenbeitrag einzufenden.“

Es ist leider nothwendig, gelegentlich auch auf den Geldwerth mancher Leistungen unsrer Verbände hinzuweisen, wenn es gilt, die Kopfsteuer einzutreiben, nenngleich deren allgemeine Bedeutung genügen sollte, den nöthigen Opferwillen auszulösen. Thatsächlich ist aber der Geldwerth in manchen Fällen ein bedeutender. Man denke nur an die Erparnis, die in den letzten fünf bis sechs Jahren dadurch erzielt wurde, daß, unter führender Mithilfe des C. V., die Smith-Towner Vorlage und ihre Nachfolger bisher abgewiesen wurden, die sämtlich jährliche Auslagen allein von Bundeswegen in der Höhe von Hunderten Millionen Dollars vorsahen, ganz abgesehen von den Summen, die unter den Bestimmungen der Vorlagen außerdem von den einzelnen Staaten hätten bewilligt werden müssen. Es ist zum großen Theil unser Verdienst — da wir nun einmal von Dollars reden — daß diese Geldforderung fallen gelassen worden ist und daß die Curtis-Reed Vorlage Abstand nimmt von einer Bewilligung solcher Art.

Wie gesagt, es ist angebracht, gelegentlich, namentlich wenn die Frage in Vereinen aufgeworfen wird: Was haben wir von unsrem Staatsverband und unsrem Central-Verein?, solche Beweise vorzubringen. In St. Louis hat ein Mitglied des Agitationskomitees der Kath. Union von Missouri bei einer solchen Gelegenheit an die Vereinsmitglieder der die Gegenfrage gerichtet: „Glaubt ihr wirklich, daß Eure Gegner nicht die Steuerschrauben schärfer anziehen würden, wenn nicht hier in Missouri und anderen Staaten die in Staatsverbänden organisierten Katholiken Obacht gäben auf die Legislatur? Was ist aber Eure Kopfsteuer gegen die staatlichen Steuern, die Ihr dann bezahlen müßt? Ja, hier in Missouri wollte man sogar in die Verfassung einen Zusatz einschwärzen, der die Möglichkeit gewähren sollte, den Besuch der öffentlichen Schulen zu erzwingen. Was hätte es Euch nicht gekostet, eine solche Bestimmung der Verfassung umzustößeln, wenn sie angenommen worden wäre! Ihr braucht diese Summe jetzt nicht aufzubringen, weil das Legislativkomitee Eures Staatsverbandes die Wähler im ganzen Staate aufgerüttelt hat und jenes Amendement daraufhin geschlagen worden ist. Ist das nicht, Dollar für Dollar, mehr werth als Eure kleine Kopfsteuer für ein Jahr, ja für viele Jahre?“

Also auch das Selbstinteresse, der Geldvorthell, spricht für die Erfüllung der Mitgliederpflichten den Verbänden und dem C. V. gegenüber. Dies „es bezahlt sich“ sollte allerdings das allerletzte Argument sein, auf das man zurückgreifen sollte, wenn es gilt, zur Mitarbeit aufzufordern. Verfehlen aber andere Beweggründe ihren Zweck, so darf auch es herhalten. Und die Rechnung stimmt!

Monatliche Konferenzen eines Stadtverbandes.

Immer wieder wird auf C. V. Versammlungen und Staatsverbandskonventionen die Bedeutung und Nothwendigkeit der Belehrung unserer Mitglieder betont. Ja, der Ausbau bestehender und die Gründung neuer Distriktsverbände wird zum Theil gerade deshalb so dringend empfohlen, weil diese Verbände sich vor allem dazu eignen, eine belehrende Thätigkeit systematisch durchzuführen. Diese ist nothwendig als Mittel zum Zweck, den Kardinal Newman im Auge hatte, als er erklärte, eine intelligente, gut unterrichtete Laienwelt sei eines der größten Bedürfnisse unserer Zeit.

Der New Yorker Lokalzweig des C. V. ist dieser Aufgabe in einer Weise nähergetreten, die allgemeines Interesse erwecken sollte. Man hat ein Programm für eine Reihe von Vortragsabenden aufgestellt, die am zweiten Donnerstag eines jeden Monats im Kolping Hause stattfinden. In der Ankündigung heißt es:

Die auf der letzten General-Versammlung des Central-Vereins und jener des Staatsverbandes angenommenen Resolutionen, sowie andere wichtige Fragen werden auf diesen Konferenzen gründlich ventilirt. Außerdem werden besonders wichtige Themata von berufenen Rednern eigens beleuchtet werden. Unter anderen sind folgende Vorträge vorgemerkt:

14. Januar, „Etwas über Evolution“, von Rev. Dr. Jos. Hymuth, S. J.; 11. Februar, „Kunst und Litteratur im Dienste der Kirche“, von Prof. Arthur Remm, Columbia University; 11. März, „Einwanderung und Einwanderungsgesetze“, Dr. Francis M. Schirp; 8. April, „Die Erziehung

des Kindes", von Rev. Dr. C. Eberhard, D. S. A.; 13. Mai, „Papst Leo XIII. und die soziale Frage", von Dr. Francis M. Schirp. — Ferner enthält das Programm, das sich an die Einladung anschließt, eine in englischer Sprache verfaßte Uebersicht über die Beschlüsse der Clevelander Generalversammlung des C. B.

Wie man sieht, bieten diese Konferenzen Gelegenheiten zur Orientierung über eine Anzahl Gegenstände, über die unsere Laien unterrichtet sein sollten. Es dürfte nicht überall möglich, und vielleicht auch nicht immer rathsam sein, sich von vorneherein auf ein sich über mehr als zwei oder drei Monate erstreckendes Programm festzulegen. Andererseits aber sollte das Vortragsprogramm für Distriktsversammlungen nicht kurzerhand, und mehr oder minder auf's Gerathewohl, aufgestellt werden. Das ist weder der Wahl geeigneter Themata noch auch der Auswahl passender Redner förderlich. Der goldene Mittelweg dürfte wohl der sein, daß man das Programm für mehrere Versammlungen vorbereitet und ankündigt, mit dem Vorbehalt, daß gegebenenfalls eine unerwarteter Weise akut werdende Frage im geeigneten Augenblick den Vorrang erhalten soll vor einem weniger akuten Thema. Ferner sollten Fragen, für die unerwarteter Weise Mitglieder ein begründetes Interesse bekunden, auf das Programm gesetzt werden. Wie die angesetzten Themata, sollte dann auch der betr. eingeschaltete Vortrag mit Angabe des Namens des Redners bekannt gegeben werden.

Das Bekanntgeben des Programms bietet einen Vortheil, den die New Yorker wahrnehmen: Jedes Mitglied weiß zum Voraus, was die Versammlung ihm bieten wird. Zudem verpflichtet das Bewußtsein der Bemühungen der Vereinsleitung um das Zustandekommen des Programms die Mitglieder weit eher zum Besuch einer Versammlung als der bloße Gedanke: „Heute Abend ist Versammlung. Was mag da wohl vorkommen?"

Der Prüfstein der katholischen Vereine.

Kardinal Boggiani, Erzbischof von Genua, schreibt in einem Hirtenbriefe über die katholische Aktion folgende treffende Antwort auf die zeitgemäße Frage nach der Güte der einzelnen katholischen Vereine:

„Vereine, die ausschließlich oder hauptsächlich auf den verschiedenen materiellen Bedürfnissen fußen, die von den Ständen am meisten empfunden werden, Vereine, die sich nicht offen und entschlossen auf die Seite der geoffenbarten Wahrheit scharen und im praktischen Leben nicht die Grundsätze des Glaubens und der christlichen Sittlichkeit bekennen, Vereine, die sich zwar noch die Bezeichnung „katholisch" gefallen lassen, aber nie dulden würden, daß man sie als „päpstlich" bezeichne; Vereine, vor deren Mitgliedern man nicht offen von den Rechten der Kirche und des Papstes reden dürfte; Vereine, die nicht davon zurückstehen, sich die Sprache und Arbeitsmethoden der indifferenten, unchristlichen und gesellschaftsfeindlichen Parteien zu eigen zu machen; Vereine, die in ihrem Programm keine Rücksicht auf das Leben der Pfarrei, der Mutterzelle des christlichen Lebens, nehmen; Vereine, die der kirchlichen Autorität nur so lange Gehorsam leisten, als diese auf alle ihre Wünsche eingeht, im gegentheiligen Falle jedoch dieselbe kritisieren, sich

zurückziehen, sich auflösen oder gar sich als unabhängig katholisch erklären würden; Vereine, deren Vorsteher den unehrenden aber sehr bezeichnenden Titel Streber verdienen; kurz Vereine, denen es mehr um materielle Vortheile zu thun ist, als um Pflege des christlichen Geistes, solche Vereine werden unvermeidlich auseinandergehen, verkümmern, absterben, ja nicht selten ein noch schlimmeres Ende nehmen, nämlich im Lager des Liberalismus, der Feinde Jesu Christi und seiner Kirche, aufgehen.

„Aus keinem anderen Grunde, erklärt der Kardinal weiter, „hat bis heute die katholische Aktion so traurige Enttäuschungen erlebt. Aber das Gesagte ist Wahrheit und darf nicht außer acht gelassen werden. Die Verwirklichung der katholischen Aktion darf nur von vollchristlichen und aufrichtigen Charakteren erwartet werden, von einem tiefdurchdrungenen christlichen Gewissen; denn nicht der Zahl, wohl aber der Lauterkeit und Festigkeit des Charakters ist der Sieg verliehen in den Kämpfen, zu denen wir im Namen Gottes, zur Ehre Jesu Christi und des sichtbaren Oberhauptes der Kirche berufen sind."

Salzb. Kirchenztg.

Was geschieht, um die Entheiligung des Sonntags zu verhindern?

Vor fünfzig Jahren herrschte selbst in der Großstadt unsres Landes an Sonntagen eine gewisse feierliche Stille. Niemand hätte gewagt, angesichts seiner Nachbarn knechtliche Arbeit zu verrichten. Wie ist das anders geworden! Die Unruhe des Alltags wird am Sonntag durch eine etwas anders geartete Unruhe abgelöst, das ist alles.

In einem herrlichen Hirten-Brief über die Gottesfurcht ermahnt der hochw. Bischof von Speyer, Dr. Ludwig Sebastian, heuer seine Diözesanen auch zur Beobachtung des Sonntags:

„Haltet heilig den Tag des Herrn! Wohnet in Andacht der hl. Messe, der Predigt und soviel als möglich den Nachmittags- und Abendandachten bei, wie die Kirche es wünscht und vorschreibt. Gewiß kann ein Theil des Sonntags auch zur Erholung oder zur körperlichen Erfrischung verwendet werden. Aber die Haupt Sorge muß an diesen Tagen die Arbeit an der Seele bilden. Denn ohne Seelenpflege wird die körperliche Erfrischung geistlos und roh, wirkt schädigend statt belebend, zerstört, statt daß sie aufbaut."

Der C. B. hat wiederholt auf die einreißende Entweihung des Sonntags hingewiesen. Es ist Sache der Mitglieder und der Einzelvereine, im engeren Kreise die Schäden zu bekämpfen, auf die der Verband hingewiesen. Was ist da geschehen?

Bereinstätigkeit in Gemeinden.

In Pennsylvania, namentlich in Philadelphia, bestehen in einer Reihe deutscher Gemeinden Pfarrgruppen, die in einheitlicher Weise die sozial-karitativen Bestrebungen der Pfarrei wahrnehmen. Eine Ausgabe der Philadelphia'er „Nord-Amerika" berichtet über Versammlungen drei solcher Pfarrgruppen. Wir entnehmen den Berichten folgendes:

In der Ende Januar abgehaltenen Versammlung der St. Bonaventura Pfarrgruppe hielt der neu erwählte Präsident Hr. Wm. Hammeke (die Beamtenwahl fand in

ieser Versammlung statt) eine Rede über Kapitalanlage und erlaubtes Zinsnehmen, worauf Rev. Peter Hermes über die Hl. Eucharistie eine Ansprache hielt. Eine Erörterung der Curtis Reed Vorlage, für die Schaffung eines Departements für Erziehungswesen in Washington, führte zu dem Beschluß, die Vertreter im Bundesrepräsentantenhause und im Senat aufzufordern, ihren Einfluß gegen die Vorlage geltend zu machen. Des weiteren wurden \$6.00 aufgebracht durch eine Kollekte für den Peterspfennig des C. B.

In der Januarversammlung der St. Marius Pfarrgruppe, der Rev. H. J. Steinhagen und Rev. Joseph Böning bewohnten, steuerte man einen Dollar (als zweiten Beitrag) zum Peterspfennig und fünf Dollar für die neue Kirchenorgel bei, und bewilligte Stipendien für Messen für die verstorbenen Mitglieder der Gruppe.

Vor den Mitgliedern der St. Bonifatius Pfarrgruppe hielt in der Januarversammlung Rev. John M. Weierschmidt, C. S. R., einen Vortrag über Pfarrschule und Erziehung. Frä. Irma Seelaus, Präsidentin des Philadelphia Frauenbundes, richtete eine kurze Ansprache an die Versammlung. Eine für die C. St. aufgenommene Kollekte ergab \$3.25.

Die Pfarrgruppe als Organisationsform hat sicherlich manche Vortheile, darunter namentlich den der Verfestigung der Solidarität der Gemeindemitglieder und des Interesses für das Gemeindeleben. Möglicherweise läßt sich die Pfarrgruppe nicht allorts verwirklichen; doch eins ließe sich erreichen, die Vortheile, die sie bietet, durch gelegentliche Zusammenkünfte der Mitglieder sämtlicher Gemeindevereine anzustreben. Vorkommnisse, wie der Kampf gegen die Curtis Reed Vorlage, beweisen, wie vortheilhaft es wäre, wenn Vereinsmitglieder und Nichtmitglieder, Männer und Frauen, sich häufiger in ihrer Gemeinde versammelten, in der Absicht, Belehrung zu schöpfen und Meinungsaustausch zu pflegen.

Tod des hochwft. Msgr. Peter Masson, Pfarrers von Allentown.

Der am 17. Februar erfolgte Tod des Pfarrers der Herz Jesu Gemeinde in Allentown, Pa., des hochwft. Msgr. Peter Masson, dürfte nicht nur in jener Stadt, in der Erzdiözese Philadelphia, und im Staate Pennsylvania überhaupt Trauer ausgelöst haben, sondern auch überall dort, wo Männer und Frauen wohnen, die der Generalversammlung des C. B. und des Frauenbundes i. J. 1924 beigewohnt haben; dann aber auch sonst in C. B. Kreisen, wohin die Kunde von seinem Tode und seinen ausgezeichneten Eigenschaften gedrungen. Der Wunsch, daß jene Nachricht verbreitet werden und Gebete für die Seelenruhe des verstorbenen edlen Priesters auslösen möge, bewog den Präsidenten des C. B., Hrn. C. Koz, sie den Beamten und Geistlichen Berathern der Staatsverbände und den Lesern der katholischen Presse unseres Landes mitzutheilen.

Daß auch nichtkatholische Kreise das Hinscheiden dieses Priesters als Verlust empfunden haben, beweist der Beschluß des Stadtraths von Allentown, in dem er den Tod Msgr. Massons beklagt. Diese Erklärung wurde Sr. Eminenz Kardinal Dougherty zugestellt, der dem Stadtrath jenes Gemeinwesens seinen Dank aussprach und erklärte, der Tod dieses Priesters habe ihn berührt, wie ein Todesfall in seiner eigenen Familie, und daß er den Verlust schwer verschmerzen werde, weil Msgr. Masson ihm eine so starke Stütze gewesen sei bei der Verwaltung so vieler Gemeinden und in der

Ob Sorge für so viele Eingewanderte verschiedener Nationalitäten."

Celebrant des feierlichen Totenamtes war Kardinal Dougherty; fünf Bischöfe und mehr als 200 Priester theilnahmen an der Feierlichkeit. Hr. Koz vertrat den C. B., während der Staatsverband von Pennsylvania und mehrere Distrikts- und Lokalverbände, sowie auch die Knights of St. George und andere dem C. B. angeschlossene Vereine und Verbände durch Delegierte vertreten waren.

Msgr. Masson stand als eifriger Seelsorger und als sozial denkender Priester unseren Bestrebungen wohlwollend und fördernd gegenüber. In dem ihm zugewiesenen Kreise hat er in bahnbrechender Weise gewirkt. Das Herz Jesu Hospital und die damit verbundene Schule für Krankenpflegerinnen, sowie ein Altenheim für katholische Frauen sind seine Schöpfungen. Seine Fürsorge für Eingewanderte und seine Fähigkeit, sie zu betreuen, trug ihm, neben anderen Auszeichnungen, das Amt des Kommissarius für den polnischen, slowakischen, lithauischen und magharischen Klerus der Erzdiözese Philadelphia ein.

Zu Stadthyll bei Trier vor 59 Jahren geboren, lag er zu Vlenlo in Holland, zu Trier, in St. Troud und Loewen seinen Studien ob. 1891 zu Loewen zum Priester geweiht, kam er ein Jahr später nach den Ver. Staaten, war in Philadelphia, Minersville und Newton thätig und lehrte dann als Vize-Rektor an das Amerikanische Kolleg in Loewen zurück. 1908 kam er als Pfarrer nach Lansdale, später nach Sellersville, Quakertown, East Mauch Chunk und (1911) nach Allentown. 1912 erhob ihn Papst Pius XI. in die Reihe der päpstlichen Hausprälaten.

Weitere Ehrung des Hrn. Jos. Matt.

Die Ueberreichung des dem verdienten Schriftleiter des „Wanderer“ vom Papste verliehenen Ordens wurde Sonntag, den 14. Februar, in einer Weise vollzogen, die für die hohe Werthschätzung seiner Person und seiner Thätigkeit spricht. Gegen fünf Uhr nachmittags verlas der Kanzler der Erzdiözese, Rev. Nolan, in der Residenz des Erzbischofs, in Anwesenheit des Hrn. Matt und seiner Familie, des hochwft. Abtes von St. John, Alcuin Deutsch, und einer Anzahl Priester und der Ehrenausschüsse des Staatsverbandes und der Unterstützungs-Gesellschaft, das päpstliche Breve, worauf Erzbischof Dowling eine kurze Ansprache hielt. Die Ueberreichung der Insignien geschah sodann in der Halle der Pioneer Educational Association nach einem Mahle, an dem der Erzbischof, andere Ehrengäste und an die 500 Männer und Frauen, namentlich aus den Kreisen des Staatsverbandes und des Frauenbundes, theilnahmen. Se. Gnaden zollte Hrn. Matt hohe Anerkennung für seine Verdienste um die katholische Presse und das katholische Vereinswesen, wobei er sich auf den Text des Breves selbst zu stützen vermochte. Das Dokument weist hin auf den reichen Segensstrom, der von der Thätigkeit des Herrn Matt als Schriftleiter des „Wanderers“ und als Führer und Berather des kath. Vereinswesens in Minnesota und im Lande überhaupt ausgegangen sei, und sich auf weite Kreise der katholischen Bevölkerung Amerikas erstreckt habe. Seine der Kirche bewiesene Treue und sein mannhaftes Eintreten für ihre Lehren und Rechte sei vorbildlich gewesen und habe ihm diese Ehrung verdient.

Nachdem Hr. Matt seinen Dank ausgesprochen, hielten der hochwft. Abt Alcuin Deutsch, Staatsverbandspräsident Hr. W. Gibner, Rev. Wm., Rev. W. Weg, von Rush City, und der Organisator der Unter-

Stützungs-gesellschaft und des Staatsverbandes, Sr. M. J. Arey, St. Paul, weitere Anreden. Ein passendes Musikprogramm, Orchester und Liebesvorträge, war von dem Ausschusse ebenfalls vorgesehen worden. Sr. Geo. Gerlach fungierte bei dem Mahle als Toastmeister und als Vorsitzender in der Festversammlung.

Der Verein in Devils Lake beschämt die Drückeberger.

Wie beschämend für die faumfälligen Brüder ist das Verhalten des St. Ambrosius-Vereins zu Devils Lake in Nord-Dakota, der der Central-Stelle dieser Tage \$73.50 für den Stiftungsfonds überwies, nachdem eine gleiche Summe einmal bereits vorher vorhanden, aber bei einem Bankfrach eingebüßt worden war. Geißt es doch in dem Begleitschreiben:

„Der Verein hätte seinen Beitrag schon längst eingeschickt, wenn er nicht sein ganzes Barvermögen verloren, als die Devils Lake State Bank vor einem Jahre ihre Thüren schloß. Da gingen \$575.00 verloren! Wir warteten damals eben die Zahlungen einiger noch rückständiger Mitglieder ab, worauf das Geld sogleich an die Central-Stelle gesandt werden sollte. Da ging der Schuß daneben!“

Anstatt nun enttäuscht und verbittert die Flinte ins Korn zu werfen, und der Central-Stelle zu schreiben, sie müsse sich mit dem guten Willen begnügen, da man das Geld nicht zum zweiten Mal von den Mitgliedern fordern könne, machten sich unsere braven Freunde in Nord-Dakota nochmals daran, und heute sind sie ihrer Verpflichtung ledig. Das war brav gehandelt. Jene Vereine aber, die sich noch immer um die Pflicht, einen Beitrag zum Stiftungsfonds zu liefern, herumdrücken, sollte nun das Schamgefühl antreiben zu thun, was das Pflichtgefühl nicht über sie vermochte.

Eine offene Hand für Werke der Caritas.

Ein schwerer Schlag traf jüngst das St. Josephs-Hospital in Dickinson, Nord-Dakota. Innerhalb einer Woche starben fünf der an jener Anstalt thätigen Schwestern, und zwar an Krankheitserscheinungen, deren Ursache noch nicht genügend aufgeklärt worden ist.

Wie üblich meldeten sich in der Stunde der Noth alsbald unsere Vereine. In seiner „Vereinsede“ berichtet der in jener Stadt erscheinende „Nord Dakota Herald“:

„Der St. Antonius-Verein hat in seiner Versammlung \$150.00 bewilligt als Beitrag zur Deckung der Beerdigungskosten der ehrw. Schwestern am Hospital. Alle hiesigen katholischen Vereine werden dazu beitragen. Auch der deutsch-ungarische Les- und Unterstützungsverein hat einen Beitrag bewilligt.“

So bieten sich stets Gelegenheiten, Nächstenliebe zu erweisen. Wohl denen, die sie zu benutzen verstehen.

Ein neues katholisches Wochenblatt erschienen.

Am 21. Februar machte die erste Nummer der „Katholischen Rundschau“ in St. Louis ihr Erscheinen. Von Hrn. Hermann Krueger, Schriftleiter und Herausgeber des Wochenblattes „Catholic Herald“, redigiert, wendet sich das Blatt namentlich an die deutschen Katholiken in Missouri und den Nachbarstaaten.

Der Name „Katholische Rundschau“ dürfte in Erinnerung an das früher in San Antonio herausgegebene Wochenblatt gleichen Namens gewählt worden sein, dessen Gründer und zeitweiliger Schriftleiter Hr. Rudolph Krueger, Vater des Herausgebers der beiden St. Louiser Blätter, weiland Sekretär des C. B., war.

Auch in diesem Sinne eine Central-Stelle.

Mehrere Missionare, der Deutsche Verein von Land (Sitz Jerusalem) und das St. Josephs der Dominikaner in Behta (Oldenburg) weisen afrikanische Wohltäter an, die für sie bestimmten Briefen durch die C. St. an sie gelangen zu lassen. Am 28. Januar schreibt nun der Rektor der zuletzt genannten Anstalt, P. Laurentius Siemer, D. P., an uns:

„Für Ihre vielen Bemühungen, die Sie unseretwegen immer haben, recht herzlichen Dank. Wir sind Ihnen besonders dankbar, daß Sie uns alles immer so deutlich und recht aufführen, sodaß wir nicht viel Arbeit und Mühe bei allen Gebeten danken zu können.“

Auch jene Auslandsdeutschen erhalten Hilfe.

Man hat in jüngster Zeit in unserem Lande von einer Aktion zu Gunsten des Vereins für Deutschthum im Ausland gehört. In unauffälliger Weise hat die Central-Stelle seit Jahren an die streuten Katholiken deutscher Zunge in jenen Staaten gedacht, die den Minderheiten das Leben nicht gerade erträglich machen.

So schreibt unterm 30. Januar ein Bischof, dessen Diözese fast ganz deutschsprachig ist, aus Tschecho-Slowakei:

„Besonderen Dank für gütige Erinnerung. Die Ihre die einzige Hilfe, die uns regelmäßig zutheil wird! Herr lobne es Ihnen.“

Tags zuvor verfaßte der Passionistenpater Fr. Krings zu Endje in Bulgarien ein Schreiben, dem er uns versichert:

„Ach, der I. Gott hat es doch gut mit uns vor! Immer wenn wir in Noth sind, schickt Er uns etwas. Wie oft Sie es gerade, edle Wohltäter, die uns diesen Trost spenden! Der I. Gott möge es Ihnen tausendfach vergelten!“

Zum Schluß dankt Pater Krings, der im fernsten Bulgarien eine kleine deutsche Kolonie betreut, „den Verein mit dem ganzen Konvent (Benediktiner-Schwestern), nebst Waisen und armen Kindern“ für die zuletzt gesandte Gabe.

Miszellen.

In New York ist anfangs Februar der Verband katholischer Akademiker in Amerika gegründet worden. Prof. Dr. J. Schirp wurde als Vorsitzender, Hr. Dr. S. Appelman (630 Fifth Ave.) als Schriftführer erwählt.

Dem Verband sollen Zweigvereine, deren Gründung in allen Theilen des Landes beabsichtigt ist, angegliedert werden.

Fünf vortreffliche Schriften, die im Einzelverkauf 45 Cents kosten, bieten wir nun für 25 Cents, portofrei, an. Hauptsächlich werden recht viele Mitglieder diese Gelegenheit zu Nutzen machen.

Die Offerte umfaßt die Broschüren: „Stopping Real“, „The Four Great Evils of the Day“, „St. Martin de Porres“, „How I Have Studied the Social Question“, „Beel End Retreats for Men“.

Obgleich kurzer Hand vorbereitet, war die letztjährige Generalversammlung des Staatsverbandes Pennsylvania, die am 8.—10. August in Reading stattfand, eine arbeitsreiche; zugleich bot sie den Delegaten Gelegenheit, inhaltsreichen Vorträgen und ermunternden Berichten zu lauschen. Das bestätigte von neuem der soeben veröffentlichte „Bericht der 3.“